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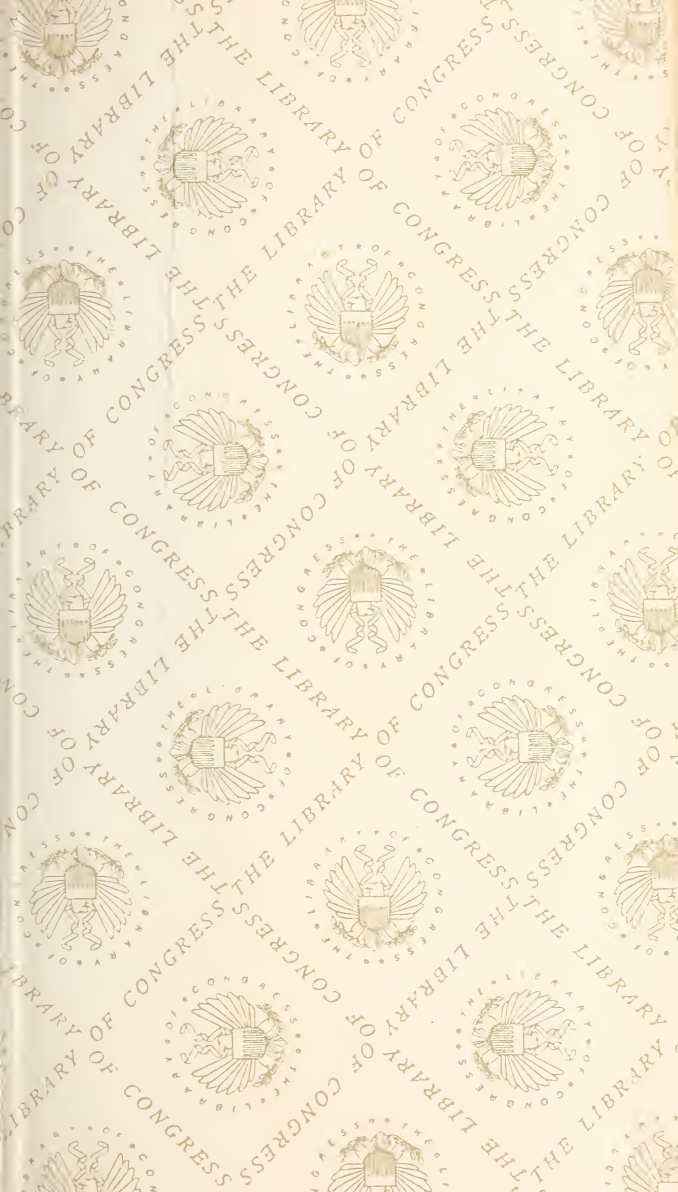


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AN INQUIRY:
RE THE WICKED IMMORTAL?

IN
SIX SERMONS.

ALSO,
Have the Dead Knowledge?

BY
GEORGE STORRS.

TO WHICH IS PREFIXED AN EXTRACT
ON 'THE SECOND DEATH.'

BY
ARCHBISHOP WHATELY.

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THE SECOND DEATH.

BY RICHARD WHATELY, D. D., ARCHBISHOP
OF DUBLIN.

‘Many of the ancient Fathers look upon the (expulsion of Adam from Eden) as a merciful dispensation, THAT MAN MIGHT NOT BE PERPETUATED IN A STATE OF SIN.’ Bishop PATRICK.

‘Whatsoever had a beginning can also have an ending, and it shall die, unless it be daily watered from the streams flowing from the fountain of life, and refreshed with the dew of heaven, and the wells of God : and therefore God had prepared a tree in Paradise to have supported Adam in his artificial immortality : immortality was not in his nature, but in the hands and parts, in the favor and super-additions of God. Bishop JEREMY TAYLOR.

WE know that in this present world there is evil as well as good, whether in the next world there will be an end put to all evil is a question on which scripture, if we look to that alone, gives us *only this slight hint* ; that we are told (by Paul, 1 Cor. xv. 25) that Christ ‘must reign till He hath put all things under his feet ; and that ‘the last enemy that shall be *destroyed* is death.’ And this does not seem consistent with the continuance forever of a number of wicked beings, alive, and hating Christ, and odious in his sight.

The Scriptures do not, I think, afford us any grounds for expecting that those who shall be condemned at the last day as having wilfully rejected or rebelled against their Lord, will be finally delivered ; that their doom, and that of the evil Angels will ever be *reversed*.

What that doom will be—whether the terms in which it is commonly spoken of in Scripture (*‘death,’ ‘destruction,’ ‘perishing,’* etc,) are to be understood figuratively, as denoting immortal life in a state of misery, or *more literally*, as denoting a *final* extinction of existence—this is quite a different question. It is certain that the words ‘life,’ ‘eternal life,’ ‘immortality, etc., are always applied to the condition of

those, and of *those only*, who shall at the last day be approved as ‘good and faithful servants,’ who are to ‘enter into the joy of their Lord

‘*Life*,’ as applied to their condition, is usually understood to mean ‘happy life.’ And that theirs will be a happy life, we are indeed plainly taught; *but I do not think we are anywhere taught that the word ‘life’ does of itself necessarily imply happiness.* If so, indeed, it would be a mere *tautology* to speak of a ‘happy life;’ and a *contradiction* to speak of a ‘miserable life;’ which we know is not the case, according to the usage of any language. In all Ages and Countries, ‘life,’ and the words answering to it in other languages, have always been applied, in ordinary discourse to a wretched life, *no less properly* than to a happy one. Life, therefore, in the received sense of the word, *would apply* equally to the condition of the blest and the condemned, supposing these last to be destined to continue forever living in a state of misery. And yet, to *their* condition the words ‘life’ and ‘immortality’ *never are applied in Scripture.* If therefore we suppose the *hearers* of Jesus and his Apostles to have understood, as nearly as possible in the ordinary sense, the words employed, *they must naturally have conceived* them to mean (if they were taught nothing to the contrary) that the condemned were really and literally to be ‘*destroyed*,’ and cease to exist; not that they were to exist forever in a state of wretchedness. For they are never spoken of as being *kept alive*, but as *forfeiting* life: as for instance, ‘Ye will not come unto me that ye may *have life*:’—‘He that hath the Son hath life; and he that hath not the Son of God, hath not life.’ And again, ‘*perdition*,’ ‘*death*,’ ‘*destruction*,’ are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary.

That these expressions however are to be understood not in their ordinary sense, but figuratively, to signify an immortality of suffering, *is inferred*, by a large proportion of Christians from some other passages: as where our Lord speaks of ‘everlasting punishment,’

‘everlasting fire,’ and of being ‘cast into Hell, where their worm dieth not, and the fire is not quenched.’*

From such passages as these it has been inferred that the sufferings, and consequently the life, of the condemned is never to end. And the expressions would certainly bear that sense, *if* these were the only ones on the subject that are to be found, in Scripture. *But they will also bear another sense; which if not more probable in itself, is certainly more reconcilable with the ordinary meaning of the words ‘destruction,’ etc. which so often occur.* The expressions of ‘eternal punishment,’ ‘unquenchable fire,’ etc. *may mean* merely that there is to be *no deliverance*—no revival—no restoration of the condemned. ‘Death’ simply *does not shut out the hope of being brought to life again*: ‘eternal death’ does. ‘Fire’ may be *quenched* before it has entirely consumed what it is burning: ‘unquenchable fire’ would seem most naturally to mean that which destroys it utterly.

It may be said, indeed, that supposing Man’s soul to be an immaterial Being, it cannot be CONSUMED and DESTROYED by literal *material* fire or worms. That is true: *but no more can it SUFFER from these.* We all know that no fire, literally so called, can give us any pain unless it reach our bodies. The ‘fire,’ therefore, and the ‘worm’ that are spoken of, must at any rate, it would seem, be something figuratively so-called—*something that is to the soul what worms and fire are to a body.* And as the effects of worms or fire is, not to *preserve* the body that they prey upon, but to *consume, destroy, and put an end to it, it would follow, if the correspondence hold good, that the fire, figuratively so-called, which is prepared for the condemned, is something that is really to destroy and put an end to*

* This last expression of his is taken from the book of the prophet Isaiah (lxvi. 24,) who speaks of ‘the carcases of the men that have transgressed, whose worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all [living] flesh:’ describing evidently the kind of doom inflicted by the Eastern nations on the vilest offenders, who were not only slain, but their bodies deprived of the rights of burial, and either burned to ashes (which among them was regarded as a great indignity,) or left to moulder above ground and be devoured by worms.

them; and is called 'everlasting,' or 'unquenchable' fire, to denote that they are not to be saved from it, but that their destruction is to be *final*. So in the parable of the tares, our Lord describes himself as saying, 'gather ye first the tares, and bind them in bundles to *burn them*; but gather the wheat *into my garner*; as if to denote that the one is to be (as we know is the practice of the husbandman) carefully PRESERVED, and in the other completely PUT AN END TO.

We must not, indeed, venture to conclude at once, from our conviction of the divine goodness and power, that evil will ever cease to exist, since we know not how to explain the existence of any evil at all. We can only say that there is some *unknown* (reason) for it; and that it is a foolish presumption to think of assigning a limit to the effects of the unknown cause, except revelation guides us. But when we are told that Christ is to 'reign till he shall have put all things under his feet,' and that 'the last enemy that shall be destroyed is DEATH;' this *does* afford some ground for expecting *the ultimate extinction of evil* and of suffering, by the *total destruction* of such as are *incapable* of good and of happiness. If 'eternal death' means *final* death—death without any revival—We can understand what is meant by 'Death being the last enemy *destroyed*,' viz.: that none henceforth are to be subjected to it. But if 'Death' be understood to mean everlasting life in misery, *then it would appear that Death is never to be destroyed at all*; since, although no one should be henceforth *sentenced* to it, it would still be going on as a continual *infliction*, for ever.

On the whole, therefore, I think we are not warranted in concluding (as some have done,) *so positively* concerning this question as to make it a point of Christian faith to interpret figuratively, and not literally, the '*death*' and the '*destruction*' spoken of in Scripture as the doom of the condemned; and to insist on the belief that they are to be *kept alive* for ever.

There are persons I believe, who do not like to hear this question spoken of as one that is *left undecided* by Scripture. Some would wish that the final extinction of the condemned should be positively declared, because they *wish* to believe that doctrine *true*; and some

again, from thinking it a *dangerous* doctrine, wish to have the opposite one positively declared. *But all such wishes are quite foreign from the subject.* In judging of the sense of Scripture, we should be careful to guard against the error of suffering our wishes to bias the mind. If, indeed, we had to devise a religion for ourselves, we might indulge our wishes as to what is desirable, or our conjectures as to what seems to us in itself probable, or our judgment as to what may seem advisable. But when we have before us 'Scripture revelations' on any subject, it is for us to endeavor to make out what it is that Scripture teaches, and what it does not teach. We may wonder perhaps why Scripture has taught us so and so, or why it has withheld such and such knowledge, or why it has not more distinctly revealed this or that: but if we presume to interpret Scripture according to our inclinations or judgments, or *to speak positively on points which Scripture has left doubtful*, because we think it advisable that all such doubts should be removed, it is plain that this is, not to make *Scripture our guide*, but to make *ourselves the guide of Scripture*.

On one point, and that which ought to afford us the fullest satisfaction, we are left in no doubt. That 'when Christ, who is our life, shall appear, we also (if of the number of his approved servants) shall appear with him in glory,' which is to last for ever, we have the fullest assurance from Scripture.

Ignorant, however, as the wisest must be on these subjects, the most ignorant of us is wise enough for his own purpose, if he will but seek for the knowledge of his duty, and use what knowledge he has. Short-sighted as we are, we can see by the light of God's word that there are two paths set before us; the ends of which we cannot indeed *distinctly* see; but we know that the one leads to everlasting happiness, and the other to ruin; and that God has offered us our choice between them, and entreated us to take the better, and promised us strength to walk in it, if we will 'strive to enter in at the straight gate.'

MARTIN LUTHER, in the earlier part of his life, in his "Defence—Proposition 27th," published 1520, says—"I permit the Pope to make articles of faith for himself and his faithful, such as that he is Emperor of the world, King of heaven, and God upon earth—that the *soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals."

ARCHDEACON BLACKBURN said,—“The more any man is convinced of the immortality of the soul, from the principles of Aristotle or Des Cartes, the less will he concern himself about the gospel account of futurity.” Again he says,—“All those fine spun notions of the immortality of the soul, and all the artificial deductions from that principle, teaching nothing but the art of blowing scholastic bubbles, which will certainly go peaceably to their rest, without the least detriment, either to sound learning or true religion.”

“TIMOTHY DWIGHT, D. D., L. L. D., late President of Yale College,” in his Sermons, Vol. 1, p. 163, says:

‘Among Christians I know of but one [S. Drew] who has regarded the immortality of the soul as susceptible of demonstration. Should we believe with this ingenious writer, that the soul, metaphysically considered, is so formed, as naturally to be immortal, we must still acknowledge, because it cannot be denied, that its existence may terminate at death, or at any other supposable period. Whatever has been created, can certainly be annihilated by the power which created it. The continuance of the soul must, therefore, depend absolutely on the will of God. But that will can never be known by creatures, unless he is pleased to disclose it. Without Revelation, therefore, the immortality of the soul must be entirely uncertain.’”

Here is sober truth expressed frankly. Now let any mighty man in the Scriptures give us a “Thus saith the Lord, the soul is immortal.”

BISHOP TILLOTSON, in his Sermons, printed in 1774, Vol. 2, admits that “The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible.”

BIBLE EXAMINER.

AN INQUIRY : ARE THE WICKED IMMORTAL ?

By George Storrs.

FIRST DISCOURSE.

' May we know what this new doctrine whereof thou speakest is ? For thou bringest certain strange things to our ears: we would know, therefore, what these things mean." Acts xvii. 19, 20.

PAUL, in preaching the gospel, came to Athens; he there beheld an altar inscribed "TO THE UNKNOWN GOD." At the idolatry he saw, his spirit was stirred within him; hence he disputed daily with them that met him. He encountered certain philosophers—wise men, no doubt,—at least in their own estimation—and some of them said : What will this babbler say ? Others said, he seemeth to be a setter forth of strange Gods. No doubt they thought he was a "heretic" of the blackest stamp; yet they seemed disposed to hear him, before they passed final sentence upon him. In this respect they certainly manifested a better disposition than many of the present day, who are so wise in their own estimation, that no one can advance a thought to which they will listen, unless it has first passed through the head of some *doctor of divinity*. Not so with the men of Athens; "strange" as the things were that the Apostle taught, they were desirous to know what the *new* doctrine was.

Various errors exist among men in regard to revealed truth. These errors go to show how imperfect we are in knowledge—the mistakes committed in our education—the reluctance of the mind to investigate—and a want of moral

courage to step aside from the track marked out by learned men, as they are thought to be, but who, most likely, have conducted their own investigations under the influence of the fear of being denounced as heretics, if they should be led to results unlike to those who are reputed for wisdom. But "if any man will be wise, let him become a fool that he may be wise," is the language of inspiration itself.

We honour God only so far as we have right conceptions of his character, government and purposes, and act in accordance with them. If we believe God will reward, or *punish* men contrary to his own word, we dishonour him, however much sincerity we may possess. Truth and the honour of God are inseparable : and we cannot glorify our Heavenly Father by erroneous opinions. Yet, most professed christians, if pressed on the subject, can give little better reason for what they believe, on many points, than that their *teachers* told them so.

It is a solemn duty to study our Bibles, and form our opinions of what they teach for ourselves, as we must answer *for ourselves*. But in this study the adoption of correct principles of interpretation is of the first importance. Without this, our appeal to the word of God may only serve to confirm us in error.

The plainest truths of the Bible have been wrapped in darkness by pretending that the language of the Scriptures has a mystical or *secret meaning* that does not appear in the words employed. Such a principle of interpretation is a libel on the Bible. That book professes to be a *revelation* ; and so plain, too, that the wayfaring man can understand it ; and the Saviour says, "If any man will do his will, he shall know of the doctrine." The language of the Bible, then, should be explained as the language of any other book, i. e. according to its *plain* and obvious meaning : unless there is a clear necessity for departing from it. With these remarks I proceed to

THE QUESTION AT ISSUE, OR POINT IN DEBATE.

The question is not, whether the soul *can* be immortal, nor whether the souls of the righteous *will* be immortal ; but—Will the wicked who live and die in their sins, con-

tinue eternally, or *without end*, in a state of *conscious being*? Or, once more—Is the punishment God has threatened to sinners an *eternal state of conscious being in misery*? This involves the question of the immortality of the soul. For if all men can be proved to be immortal, I conceive it clearly follows from the Bible, that the finally impenitent will be punished with eternal conscious being in misery.

THE ARGUMENTS IN PROOF OF MAN'S IMMORTALITY.

These are mainly three, viz. : First—The desire all men feel for it. Second—That the soul is *spiritual*, hence *in destructible*, and *therefore immortal*. Third—That God *wills* it to be immortal.

To these, perhaps, another should be added, viz. : “All nations and people have believed the soul immortal.” To this last argument, I answer—There is no evidence that all nations and people have believed it. There is evidence to the contrary. In the “Dialogue on the immortality of the soul”—found in “PLATO'S DIALOGUES”—Socrates, having spoken of the nature of the soul, says—“Shall a soul of this nature, and created with all these advantages, be dissipated and annihilated as soon as it parts from the body, as *most men believe*?” Here the fact is brought out, that so far from its being a general belief that the soul is immortal, the exact reverse was true in Socrates' day.

So far from all nations and people believing the soul immortal, there were a large class among the Jews who did not believe it, viz. : the Sadducees, who said, “There is no resurrection, neither angel nor spirit.”—Hence, there is no truth in the argument, that all nations and people have believed in the immortality of the soul.

I proceed now to take up the three main arguments in support of the immortality of the soul.

1. *The desire all men feel for it.* This argument can avail nothing, unless it can be proved, that what men desire they will possess. But men desire many things, they never do and never can obtain. All men desire happiness ; but does it, therefore, follow, that all men will be happy ! Certainly not. So, neither does it follow, because all men desire immortality, that therefore, they are immortal : that desire

is, without doubt, a strong principle implanted in us by the author of our being, to excite us to a course of living that shall secure that invaluable blessing, which he designed to bestow upon man, if he would walk in obedience to the law of his God. Hence, the dread of the loss of it was to influence men in enduring whatever of trial might be their lot, during their sojourn in this state of probation; and, properly considered, will be a mighty stimulus to enable us to suffer even unto death, if need be, that we may save our lives unto ETERNAL LIFE.

2. It is said—*The soul is spiritual, hence indestructible, and therefore immortal.* One single consideration is sufficient to overthrow this argument, and show that it has no force. He who created can destroy. Our Saviour saith, “Fear him who is able to destroy both soul and body in hell.”

But the objector says, “Nothing can be destroyed—not even a grain of sand.” If all the objector means is, *man* cannot destroy any thing, I admit it; but if he means to prove any thing by this objection, he intends to be understood as saying, *God* cannot destroy any thing. Such an argument might pass in the mouth of a professed atheist; but for a professed believer in the *being* and *power* of Jehovah to use it, is shocking; unless he can prove that God has said, ~~that~~ nothing He has created shall be destroyed.

Because man cannot destroy “a grain of sand,” does it therefore follow that God cannot do it, if He will? If it is true, that because man cannot destroy a grain of sand, God cannot do it—it is equally true that, because man cannot create a grain of sand, God cannot do it; and thus we should be driven into the theory, that all things which we consider created, are, in fact, eternal, and never had a beginning. If the objector is not willing to take this position, let him admit that God can, if he will, destroy, or cause to cease to have existence “the souls” He has “made.”

Having examined the first two arguments in favour of the immortality of the souls of all men, and shown, as I think, that they have no foundation in truth, the ground of the argument is narrowed to this one point, viz. :—

3. *Is it the will of God that wicked men shall be immortal?*

In determining this question, I shall call no man master or father that now lives or ever did live. It will weigh not a straw in my mind, what any of the (so called) "fathers," have said or written; but what saith the testimony of God? "To the law and to the testimony; if any man speak not according to these, it is because there is no light in him."

To commence, I call attention to what man lost by the fall. In order to understand this, let us look at man prior to the fall. He was a probationer. For what? Not for happiness—for he had that in possession. Not for life, merely, as he was in the enjoyment of that also. I conclude it was for *eternal life*—figured and set forth before his eyes by the "tree of life"—as *death*, the opposite, was set forth by the "tree of knowledge of good and evil." Each of those trees, I conclude, were signs; the one of *Life*, the other of *Death*—not of man's body merely, but of the *whole* man; or, in other words, "Life and Death" were "set before" him. Eternal life must depend upon the absence of evil; if evil is introduced, death must follow. Man had before him a standing call and warning—a call to obedience and Life; a warning against disobedience, or sin and Death. He disregarded the warning, and slighted the call—he sinned. Now, "The Lord said, lest he (man) put forth his hand, and take of the tree of life, and eat, and LIVE FOR EVER, he (God) drove out the man, and he placed a flaming sword which turned every way, to keep the way of the tree of life." That is, as clear as language can express it, the Lord God determined, or willed, that man should not be immortal in his sin; or, in other words, in the day man sinned he lost all *title* to immortality, and was cut off from the "tree of life;" or, the sign God had given him of eternal life, was "hid from" his "eyes."

That this loss relates to the whole man, and not to the body merely, as some suppose, I prove from the fact, that if it related to the body only, there is not a particle of evidence in the transaction, of pronouncing sentence upon man, by his Maker, that any penalty was threatened to the soul, or inflicted upon it. There is surely none in the con-

text ; and it appears to me, that if the exclusion from the tree of life, lest man should eat and live for ever, does not relate to the whole man, there is no evidence there that the denunciation of God against man affected anything but man's body. God could have constituted man immortal in his sin and misery ; but it appears it was his pleasure that he should not be ; and this *will* of God is expressed in the text under consideration.

Again—That this loss related to the whole man, I prove from the fact, that our Saviour, in his address to one of the seven churches of Asia, says, “To him that overcometh, will I give to eat of the tree of life which is in the midst of the paradise of God.” How clear the reference, and how obvious, that it is the whole man that is spoken of ; and that none are to have access to that tree, or have immortality, but such as overcome !

But I wish to call attention further to the tree of life, to show that it related to something more than the body. Revelation, 22d chapter and 2d verse, we read thus ;—“In the midst of the street of it, and on either side of the river, was there the tree of life,” &c. ; and at the 14th verse—“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” The reference here is too clear to be misunderstood ; no one will pretend that this relates to the body merely. By what authority, then, do they assume it, in regard to the “tree of life” in Paradise ?

Allow me here to introduce an extract or two from Richard Watson. His “Institutes” are well known among many in this country, as well as in Europe. In his sermon on “Paradise shut and re-opened,” he has this remark—“The tree of life was a kind of sacrament. As the promise of immortality was given to Adam, every time he ate of this tree by God's appointment, he expressed his faith in God's promise ; and God, as often as he ate of it, sealed the promise of immortality to man. In this view, sin excluded man from the tree of life, as he lost his title to immortality.” Again, Mr. Watson says, in his sermon on “The tree of life,”—“It has been suggested that it was the natural means appointed to counteract disease by med-

ical virtue ; and thus to prevent bodily decay and death. This," he says, "is not an improbable hypothesis ; but we have no authority for it ; and if we had, our inquiries would not be at an end. For this hypothesis relates only to the body ; whereas we find the tree of life spoken of in connexion with the life of the soul—not only with immortality on earth, but with immortality in heaven."

"It is not, therefore, without reason," he continues, "that many eminent divines have considered this tree as a constant pledge to Adam of a higher life ; and since there was a covenant of works, the tenor of which was, 'this do, and thou shalt live,'—and as we know God has ever connected signs, seals, and sacraments with his covenants—analogy may lead us to conclude that this tree was the matter of sacrament,—the eating of it a religious act ; and that it was called 'the tree of life,' because it was not only a means of sustaining the immortality of the body, but the pledge of spiritual life here, and of a higher and more glorious life in a future state, to which man might pass, not, indeed, by death, but by translation."

"This will explain," continues Mr. Watson, "the reason why the fruit of that tree was prohibited after man had sinned. He had broken the covenant, and had no right now to eat of the sign, the sacrament, the pledge of immortality. 'Lest he put forth his hand, and take also of the tree of life, and eat and live for ever : therefore, the Lord God sent him forth from the garden of Eden. God resumed his promises, withdrew the sign of them, and now refused any token or assurance of his favour.'"

Mr. Watson adds, "The Judge passes sentence, but the Judge also gives a promise ; and man is bidden to hope in another object, 'the seed of the woman.' That seed was henceforth to be his *tree of life*."

Thus much for Mr. Watson. He did not hold the doctrine for which I contend, in regard to the final destiny of the wicked ; still, there are passages in his works which look strongly that way.

I conceive that Adam's posterity in his loins when he sinned, would never have come into conscious being, had it not been for the promised "seed of the woman." Man,

after his apostacy, was without hope ; and being in despair, his situation must have been such as to cut off all pleasure or enjoyment, and so render him as incapable of propagating his species as the devils, till such time as his Maker gave him the cheering hope of a *deliverer*.

Adam himself came short of immortality, and would, ultimately, have utterly perished, or ceased to be, had it not been for the “seed of the woman.” This truth, then, comes full into view, *that there is no immortality in sin*. Or, in other words, God has willed that the wicked shall not have immortality. Adam being cut off from immortality could not possibly communicate it to his posterity : this invaluable blessing therefore was ever after to be had “only” in Christ ; for God has given unto us ETERNAL LIFE, and this life is in his Son ; so that “He that hath the Son, hath *life*,” whilst “he that hath not the Son of God hath *not life*.”

FACTS FROM GOD'S WORD FOR CONSIDERATION.

Before I proceed further, I wish to call attention to a few facts from the Scriptures of divine truth.

The word “*Eternal*” occurs but twice in the Old Testament. Once in Deut. 33 : 27, and is applied to God—“The *eternal* God is thy refuge,”—and once in Isa. 60 : 15, and is spoken of the people of God—“I will make thee an *eternal* excellency.”

The phrase “*Eternity*” occurs but once in the Bible, viz., Isa. 57 : 15, and is applied to God—“Thus saith the high and lofty One that inhabiteth *eternity*.”

How common to hear men talk about *eternity*—and to hear ministers tell their hearers they are going into eternity—and urge that consideration upon them, to call up attention. “Prepare for eternity,” say they. To my mind, it is evident, *that* consideration is not made use of, in the Scriptures, to lead men to God. Jesus Christ, nor his apostles ever used it. They preached that men were perishing—dying—exposed to death—in danger of losing everlasting life—travelling in the way that leadeth to destruction, &c.: exhorted them to repent—believe—to lead a new life—to save themselves from this untoward generation—to lay

hold on eternal life, &c.—but never told their hearers—“You are hastening to eternity;” for, I repeat it, that is not true, in fact. When men die, they go into the invisible state, and are reserved until the judgment.

The phrase “eternal life,” occurs no where in the Bible, except in the New Testament, and is always spoken of the righteous; it never has connected with it any qualifying terms, such as “happy,” “blessed,” or “miserable,” &c., but simply denotes life in opposition to the death of the wicked. See Romans 6 : 21–23. “What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, ye have your fruit unto holiness, and the end everlasting life; for the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.”

Here life and death are put in opposition, and no intimation is given that the death of the wicked is eternal conscious being in torments.

It is very common to hear people talk about a happy eternal life—a blessed eternal life—a glorious eternal life; as though the language of the Bible were not explicit enough. Such additions to the word of God, give evidence, if we had no other, that there is something defective in their theory. Such additions ought always to be looked upon with suspicion; and, if received at all, be received with great caution.

In interpreting the Scriptures, if we would be saved from the wild fields of conjecture, and save ourselves from an entire dependence upon others for the knowledge of what the Bible teaches, we must have some settled principles of interpretation. The following I consider the most important; first—That words are to have their primary, and obvious meaning, unless there is a clear necessity of departing from it. By their primary and obvious meaning, I mean, the plain, and direct sense of the words, such as they may be supposed to have in the mouths of the speakers, who used them according to the language of that time and country in which they lived, without any of those learned, artificial, and forced senses, which are put on them by those who claim the right to be the “authorized expounders of the Bible

Such forced sense is, usually, nothing more than the peculiar notions that they have been bred up in, and may have no better foundation than the superstition of some good old ancestor.

The next principle of interpretation I would lay down is, That it is a truth, from which we are not to depart without the clearest evidence, that words are never used to mean more than their primary signification ; though they may be, and often are, used to signify something less. Not to adhere to this principle is to make revelation *no revelation*. Those who abandon this principle may as well admit, at once, that the common people ought not to have the Bible, for it will only lead them astray.

The primary meaning of the term *death* is, “the extinction of life.” To say, then, that when God threatens men with death, he does not mean they shall die, but be kept alive in eternal torments, it seems to me is not warranted by any ordinary use of language.

What should we think of a law that says, “For murder thou shalt die,” if we were told the meaning is not, that the transgressor shall actually die, but be kept alive in undescribable torments, protracted to the greatest possible extent? Would any man think he was fairly dealt with by such an administration? And would he not have just cause of complaint at the want of definiteness in the terms used to denote the punishment threatened!

The term *Immortal* occurs but *once* in the Bible, viz.: 1 Timothy 1: 17; and is applied to God. “The king eternal, immortal, invisible, the only wise God.”

If we were to judge by the frequency that we hear the phrase “immortal soul,” we should suppose it was the most common expression in the Scriptures. You will hardly hear a sermon without the preacher often telling, with great emphasis, about “the immortal soul,” as though he thought that qualifying term was all important to impress his hearers with a sense of the soul’s value : not content, with the Saviour, to ask—“What is a man profited if he shall gain the whole world, and lose his own soul?” No, that would be quite too weak, in his estimation, and he must strengthen it by adding, “immortal.” To show the absurdity of such

course, I have only to say—That which is immortal, cannot be lost. Hence, the persons who use this qualifying term, have to add another, and say—lose all “happiness.” Now, the loss of the soul, and the loss of happiness, are two very different things, and each capable of being expressed in appropriate language. To say, then, that when our Saviour said, a man may “lose his own soul,” he did not mean that he will come short of immortality, perish, or cease all sense and life, but only that he shall lose the happiness of his soul, is, in my mind, making sad havoc of the word of God.

As in sermons, so it is in prayers. Men seem to think prayers have but little power, unless they spice them often with, “immortal soul :” and they would probably stare at you, as though they thought you an infidel, if you were to tell them that the Bible no where calls the soul immortal.

How often, too; do we hear the phrase “deathless spirit,” in direct contradiction of the testimony of God, which expressly declares, “the soul that sinneth, IT SHALL DIE.”

A hymn, often sung, begins as follows :—

“A charge to keep I have,
A God to glorify,
A never dying soul to save
And fit it for the sky.”

The same hymn ends thus :—

Help me to watch and pray,
And on thyself rely,
Assured if I my trust betray,
I shall forever die.”

How a never dying soul can forever die, it will take at least a poet to tell; or a very learned divine. Common people are not skilled in such palpable contradictions.

The term “immortality,” occurs only five times in the Bible, and is never spoken of the wicked; but is brought to view as something to be sought after, and to be found alone in Christ. “To them who by patient continuance in well doing, seek for honour, glory, immortality,—eternal life,” Rom. 2 : 7. Why, I pray, are men to seek for it, if it is the inheritance of all? It is easy to say, as some do,

that it is a "blessed" immortality we are to seek for : but that is an "adding" to God's word, as I think, that is unwarranted by any other portion of that blessed volume.

"*Mortality*" occurs but once in the Bible ; 2 Cor. 5 : 4 ; and is an earnest desire of the righteous to have it "swallowed up of life." Paul, in Rom. 8 : 10, says, "If Christ be in you, the body is dead" (i. e. mortal, doomed to die,) "because of sin ; but the spirit is life" (why ? because the souls of men are immortal ? No ; but) "because of righteousness ;" clearly implying that it is the righteousness, or having Christ in them, that makes their spirits immortal. This is further evident from the next verse, where he assures them that their "mortal bodies" should be quickened, i. e. be made immortal by the spirit of him who raised up Jesus from the dead.

That the meaning of the term "quickened," in this text, is to be made immortal, will appear, if we consider, that it signifies no more than the raising of the body from the dead, this will be done whether "the spirit of him that raised up Jesus from the dead dwell in" them or not ; for "there shall be a resurrection of the dead, both of the just and of the unjust." The difference is, the righteous rise to immortality, as Paul saith in 1 Cor. 15th chapter : but the wicked rise to be judged and condemned to the second death. And as by the first death they cease to be on earth ; so by the second death they cease to be in the Universe of God ; or are "destroyed forever."

Man is said to be "corruptible," in opposition to the "incorruptible God." See Rom. 1 : 23. Again ; "They that sow to the flesh shall of the flesh reap corruption," not immortality. See Gal. 6 : 8. The wicked shall "utterly perish in their own corruption." 2 Peter 2 : 12

REMARKS.

If the view I take of this subject be correct, then many portions of Scripture, which have been obscure on the common theory, become clear, beautiful, and full of meaning and force. If men are really dying, according to the strict and literal meaning of that term, soul as well as body, or the whole man, then the language in which they are ad-

dressed is strictly calculated to awaken attention, and move their hearts. For example : "In him was life ; and the life was the light of men." Again : Men are represented as sitting "in darkness, and in the shadow of death ;" i. e. death is so near them that his dark shadow is over them ; but Christ is "the true light, which lighteth every man that cometh into the world ;" thus showing them how to escape death. Again : "The bread of God is he which cometh down from heaven, and giveth life unto the world—I am the bread of life. This is the bread that cometh down from heaven, that a man may eat thereof and NOT DIE."

How natural and forcible these and similar texts are, on the supposition that man is actually dying . It takes not a scholar, or doctor of divinity, to see how appropriate the remedy to the disease. Men by sin have been cut off from the tree of life—they were starving, dying. Christ comes : the bread of life—the feast is spread ;—hungry, dying souls are invited, without money and without price. Come, eat and LIVE. If you stay away, you DIE. O, come to Christ and live—yea, live for ever, and *not die*. Amen.

SECOND DISCOURSE.

"Ye shall not surely die." Gen. iii. 4.

Our Saviour saith—"the devil is a liar and the father of it." He commenced his attack on our race by telling our first parents they should "not surely die," if they did disobey God. He was too successful in that game to have forgotten the lucky card ; he has played it round, in some form, on men, ever since he first swept Paradise with it. He told Eve, in her innocency, while holy, and in love with her Maker, that the God of love could not give place to such feelings as to cut them off from life if they did do what he had forbidden. He was successful, and he has never forgotten his success. True, he has turned his card since, but it is the same card still. It has still inscribed on it—"Ye shall not SURELY DIE." Now he makes use

of it, as I think, to insinuate that God does not love or pity man, seeing he has determined that man shall *not* die, but be kept alive in eternal consciousness, in undescribable torments, for his sins.

As the doctrine, "Ye shall not surely die," had its origin with the old serpent, I cannot divest myself of the conviction that the notion that wicked men will be kept eternally alive in torments, and never die, had its origin from the same source, as it appears to be a perfect fac-simile; and that it was invented to inspire hard thoughts of God, and keep men from turning to Him by repentance and faith, or confidence, and acknowledging their sins against the God of love. And I solemnly believe, this doctrine has kept more souls away from God, and driven them to the disbelief of all future punishment, or into infidelity, than any other doctrine that was ever promulgated. I am solemnly convinced that it has done more to destroy souls than all other errors put together.

Multitudes, without any proper reflection upon the claims of God's law, have rejected all future punishment, because of the nature of that which the "orthodox," as they are called, say is to be inflicted; whilst others have lived and died in real infidelity, or what has been called so, because they could not believe that a Being whose word declares that he "is love," could inflict such punishment on even the worst and most bitter of his enemies.

I shall attempt to show you that the death which is the wages of sin is not immortality in misery, but an actual *extermination of being*. I say, then, in opposition to the old serpent, if men do not come to Christ, that they may have life, they *SHALL* surely die—past hope, past recovery.

Let me here briefly call attention to the question at issue. It is not whether men *can* be immortal, nor whether the righteous will be immortal, but will the conscious being of the wicked be eternal? or is the punishment of the wicked interminable being in misery? or destruction of being?

I use the term immortal, in these discourses, in its commonly received meaning; i. e. according to Grimshaw, "exempt from death;" and according to Walker, "never to die—never ending, perpetual."

In my first discourse, I had brought the subject down to the inquiry,

WHAT ARE THE TERMS EMPLOYED TO DENOTE THE PUNISHMENT OF THE WICKED.

Are they such as can, by any fair construction of language, be made to mean that the wicked have eternal conscious being in misery? Let us keep in mind, that words are not to be so explained as to mean *more* than their primary signification, without an obvious necessity; though they may, and often do, signify less.

Previous to the examination of those terms which relate to the punishment of wicked men, I would say, they are not punished till after the judgment of the great day; but are reserved to that day *to be* punished. Thus "God spared not the angels that sinned, but delivered them into chains of darkness, to be reserved unto judgment." And "the Lord knoweth how to reserve the unjust unto the day of judgment *to be* punished." 2 Peter 2: 4-9. And again, Job 21: 30. "The wicked is reserved unto the day of destruction." And Nahum 1: 2. "The Lord reserveth wrath for his enemies." Jude 6. "He hath reserved unto the judgment of the great day."

The terms employed are—*Perish—Utterly perish—Utterly consumed with terrors—Destroy—Destroyed—Destroyed for ever—Destruction—To be burned—Burned UP with unquenchable fire—Burn them up, that it shall leave them neither root nor branch—Perdition—Die—Death—Second death, &c.*

Let us now begin with the first of these terms, viz. :—*"PERISH."* Grimshaw, in his Etymology, says it signifies, "to cease to have existence—to die—to decay."

Which of these definitions is suited to convey the idea of eternal conscious being? Can that which is never to cease, be said *to be decaying*? Can that which has *interminable life* be said "to die?" Can that which is always to continue in being, be said "*to cease to have existence*?" I need not pursue that inquiry; it is a "self-evident truth," that however the term *perish* may be used, in an accommodated sense, to signify something less than an actual *cessa-*

ing to be, it is even then borrowed from its primary signification, and must be restored to it when there is not a known necessity for departing from it. In the case under consideration, there can be no such necessity, unless it can first be proved that the wicked are immortal.

Paul, in 1 Cor. 15 : 18, says—"Then," (if Christ be not raised,) "they also that are fallen asleep in Christ are *perished*." What! in eternal conscious being in hell torments! The supposition is so absurd that my opponents admit that the term *perish* here means "to cease to be." By what twist of language can they ever make it mean anything else, when spoken of the final state of the lost? Though the term is often used to denote something less than an actual ceasing to be, it does not therefore follow that it is used to mean something far greater and more horrible. To apply this term to an eternal state of conscious being in misery, is to force a sense upon it which is not warranted by God's word.

Let us keep constantly in mind that the whole family of man, by birth, have no access to the tree of life, consequently were perishing, were dead to immortality. Now look at the following texts :

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not *perish*, but have everlasting life." Here everlasting life is the opposite of perishing. I pray, is everlasting being in misery the opposite of everlasting life! The wicked, upon that view, have as really everlasting life as the righteous, though under different circumstances.

"For we," saith an apostle, "are unto God a sweet savor of Christ in them that are saved, and in them that *perish*. To the one we are the savor of death unto death, and to the other of life unto life."

Here *perishing* and *life* are put in opposition, and the term *perish* is explained by the apostle himself, to mean *death*, and not life in misery.

I need not quote all the passages where this term is employed to express the final doom of the wicked, in which it is evident we are to receive it in its primary meaning, and no other. Before I leave this term, however, I must call

your attention to one fact, and that is—in the Acts of the Apostles, the very place where we should expect to find, if anywhere in the Bible, the doctrine of eternal conscious being in torments, because the apostles were addressing sinners, there is not a particle of evidence to support the common theory. On the contrary, the views I maintain are most clearly set forth by Paul, in the 13th chapter, in a discourse to the “blaspheming” Jews, telling them that they judged themselves “unworthy of everlasting life,” and adding—“Behold, ye despisers, and wonder, and *perish*.” What an excellent occasion had the apostle to have aroused the Jews by the common theory, had he believed it !

Look at that chapter, and you will see, if there ever was a time in which the apostle was called to deal plainly, it was then. I ask if any preacher of our days, who believes in the immortality of the wicked, in preaching to such hardened sinners as the apostle addressed, contents himself with such language as the apostle here used ? No. They first describe the misery of the sinner in hell, and then, with the strongest figures they can produce, go on to give an idea of its duration, which, after all, they cannot find language to describe. The apostle did no such thing. There is not a particle of evidence of it in all his preaching and writings.

“DIE” and “DEATH.”

These terms primarily signify, “To perish—to come to nothing—the extinction of life.” Hence, when these terms are applied to the soul, in regard to the final result of a course of sin, we ought to have good evidence that they are *not* to be understood in their *primary* meaning, before we depart from that interpretation ; especially, before we fix upon them a sense so contrary to their proper signification as that of endless life, or being in torments.

The apostle, in Rom. 1 : 32, speaking of certain wicked characters, says—“Who, knowing the judgment of God, that they that commit such things are worthy of death,” &c. In the 2d chapter, 5th verse and onwards, he speaks “of the righteous judgment of God,” when “wrath” will be visited on the wicked ; and the death spoken of is ex

pressly called “perish”-ing, as the result of the “indignation and wrath” with which the wicked will be visited “in the day when God shall judge the secrets of men by Jesus Christ.” Death, then, as the apostle explains it, when applied to the punishment of the wicked at the judgment, is to “perish.”

“The soul that sinneth it shall die,” refers to its final doom. This will appear if we consider, men will die, *i. e.* leave this world, or state of being, whether they sin or not. Nor can it refer to a violent leaving this world, as some suppose; for all sinners do not die a violent death. I conclude, then, that it relates to the soul’s final doom.

“As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, for why will ye die?” evidently looks to the same result, the final destiny of the wicked. Life and death are put in opposition: not life and conscious being in misery, but simple life and death, without any qualifying terms to lead any one to suspect that they are to be understood any other way than in their most obvious meaning; and I cannot but think, if you were to put the Bible into the hands of a person who had never heard a word of explanation, he would so understand it.

Lest I should, in the present discourse, take up too much time in the examination of these terms, I will pass over the remainder of them till another time.

Having, as I think, established the point that the wicked are not immortal, I might leave it to the believer in the opposite theory to prove *his* position from the Bible, and pursue the subject no further. I shall not, however, shrink from meeting the supposed objections to my view.

OBJECTIONS EXAMINED.

The objections do not arise from any positive proof in the Bible that the wicked are immortal, but from circumstantial evidence, drawn from expressions used in reference to the punishment of the impenitent. The first objection I shall notice is founded on the case of the “rich man,” who died and lifted up his eyes in hell, being in torments, &c.

By facts as well as parables the Bible communicates instruction. In order to a right understanding of the speaker or writer, we should first inquire what was the object in view, or the instruction intended to be imparted. This we can only learn from the text, context, or comparing it with other portions of revelation.

There appear to have been several points intended to be impressed upon the people, by our Saviour, in the text now under consideration ; and the instruction is the same whether it be considered a parable or history of facts. We will try to bring out some of the principal points that appear in this text—and

1. *It seems designed to show the folly and danger of trusting in RICHES.* The changeableness of the affairs of this life had been shown in the first part of this chapter ; they had also been cautioned to make a right use of the things of this world, and told that they could “not serve God and mammon.” The Pharisees, who were covetous, derided him, *i. e.*, laughed at him, mocked him, and turned what he said to ridicule. Our Saviour, after rebuking them, enforces what he had said, by introducing two persons, viz: a Rich man and a Poor man. Look at them—

The Rich man was what most men would call a genteel liver ; living in good style, a prosperous and happy man. But, mark.—He dies—the next he finds of himself, he is in “torments.”—His riches, splendor, sumptuous fare, and rich dresses have all, all fled. Who does not see in his case the danger of riches and the folly of trusting in them. But the picture is made more striking by introducing

The Poor man.—He had no home—no food—doubtless poorly clothed, covered with “sores ;” instead of many physicians he had “dogs” for his medical aid. But, *he* dies. The next he finds of himself he is unspeakably “comforted ;” his “evil things” have passed away for ever. Who does not see, in a clear light, the dangerous tendency of worldly possessions ? Few persons can have them without indulging in an extravagance in dress, equipage, and food, which is ruinous to their souls ; or, which is equally fatal, making their happiness to consist in contemplating the largeness of their earthly treasures.

I consider this to be the main point designed to be illustrated—the folly and danger of seeking our good in this life. There are other points, viz :

2. To expose the deception common among the Jews, that they should be saved because they were the children of “ Abraham.”

3. That this life is the only time to secure salvation—and the certainty of perishing without hope, if this period is neglected.

4. The sufficiency of the means now employed to turn men to God—and hence, the folly of supposing that some other means would be more effectual. They would not be “ persuaded though one rose from the dead.”

But does this prove what is to be the punishment unto which the “ rich man” is reserved ? Certainly not. What that will be we are taught elsewhere in the Bible. This case, then, makes nothing against the theory I advocate.

I will next examine the language of our Lord, “ Their worm dieth not, and the fire is not quenched.” It is said this proves the soul immortal. I remark—

First. Whatever this punishment is, it is put in opposition to “ life.” “ If thy hand” or “ foot offend thee, cut it off ; it is better for thee to enter halt” or “ maimed into life, than having two hands” or “ feet,” &c., “ where the worm,” &c. Who does not see that here is the opposite of life, and therefore is death, or utter extinction of being without possibility of escape ? In a parallel passage, our Saviour saith, “ If thy right eye” or “ hand offend thee, cast it from thee ; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.” Here the “ worm that dieth not, and the fire” that “ is not quenched,” we see, is another form of expression for *perishing*.

Again, I remark, this expression of our Lord is a quotation from Isaiah 66 : 24, and is applied to the “ carcasses” of “ men,” which I presume my opponents will not pretend were immortal. But if the language in one place proves immortality, why not in the other ? Then we shall have immortal carcasses as well as immortal souls.

Once more, I observe. If the fire were quenched, they

would not be utterly consumed, but something would remain—there would not be an entire destruction. It is manifest to every mind, if a fire is quenched or put out, the work of utter destruction is arrested, and something is left of the object upon which the fire kindled. The same may be said, if the worm die the carcase will not be consumed; but as the fire is not to be quenched, nor the worm die, therefore, they shall be utterly consumed, perish, cease to be found in the universe of God. The objector says, the idea of an unquenchable fire is, that it is never to go out. To show the fallacy of this, I will suppose my house is on fire. When my neighbours arrive to my help, I say, effort is useless—the fire is unquenchable. Pray, what do I mean? That the fire will burn eternally? Any school-boy knows I mean simply the house will be totally consumed. “Yes,” says the objector, “that is true when the expression is applied to that which is consumable, but this is not the case with the soul.” To this, I reply, That is the very point to be proved—that the soul is not consumable or destructible. The objector says it *is not*, and I affirm that *it is*.

If it is still maintained that “unquenchable fire” means “never to go out,” I refer those persons to an examination of a few passages of God’s word on that question. 2 Chron. 34 : 25, “Because they have forsaken me, and burned incense unto other Gods, therefore my wrath shall be poured out upon *this place*, and shall not be quenched.” Isa. 34 : 9, 10, “And the land of Idumea shall become burning pitch. It shall not be quenched night nor day : the smoke thereof shall go up for ever.” Jeremiah 7 : 20, “Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground, and it shall burn, and shall not be quenched.” Also, Jer. 17 : 27, “Then will I kindle a fire in the gates thereof, and it shall devour the places of Jerusalem, and shall not be quenched.” Once more. See Ezekiel 20 . 47, 48, “Say to the forests of the South, Hear the word of the Lord. Thus saith the Lord God, Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming

flame shall not be quenched ; and all flesh shall see that I, the Lord, have kindled it ; it SHALL NOT BE QUENCHED."

Now, I wish to know if any man in his senses will pretend that all these fires that shall not be quenched are "never to go out," in the strict sense of the term *eternal*? Does not any one see that so long as the things upon which the fire kindles are not proved to be immortal, the most extreme sense that can be fixed upon is, that there will be a total and irrecoverable destruction of them?

The objector's next resort is to our Lord's description of the final judgment. "And these shall go away into everlasting (eternal) punishment." Of course, says the objector, they must eternally be, to have the punishment eternal.

This is probably the strongest argument in favour of the supposed immortality of the wicked. Let us then inquire in what sense the term *eternal* is here to be understood? The same term is applied to the judgment itself in Heb. vi. 2, "Eternal judgment." Does this mean that the judgment will be eternally going on and never completed? or does it mean the final judgment? the judgment from which there is no appeal? and the results of which will be eternal? So I conceive "eternal punishment" signifies the final punishment—a punishment from which there is no appeal—from which there is no recovery—and the results of which are eternal.

Here I am asked, "May not eternal life, upon the same principle, be called eternal because the results of it are eternal?" I answer, it could not be called eternal life if it is ever to be succeeded by death. Therefore it would be a palpable contradiction to say the results of a thing are eternal which never had an existence. I admit that the results of eternal life are eternal; for the very idea of life is consciousness, and stands opposed to cessation of being. If the text under consideration had simply said of the righteous, These shall enter into everlasting rewards, I grant it might possibly bear the construction my opponent thinks deducible from my principles of interpretation, unless some other portion of the Bible clearly showed that the righteous are to be immortal; but that they are immortal is clearly and positively affirmed in the Scriptures.

Now let us inquire what is that punishment which is eternal? The apostle tells us in the first chapter of 2d Thess., "Who shall be punished with an everlasting destruction FROM THE PRESENCE OF THE LORD," &c. Too filthy to be in the sight of a holy God, as they eternally must be if immortal, he destroys them out of his presence, purifies his universe from the filth of sin and sinners, thus fully accomplishing the work for which Christ was "manifested."

Some tell us that "destruction from the presence of the Lord," &c. means only that the wicked will be put away from the place where God's favourable presence is enjoyed, and the glorious manifestations of his power are seen. In reply, I would say, if that is the meaning of the text, can the objector show that the punishment of the wicked will be any thing more after the judgment, or different from what it was before in regard to the soul. He will not pretend that men who die in their sins are in the *favourable* presence of God before the judgment, and I have already shown that they are *reserved* unto the judgment to be punished; it is then that they are to have "everlasting destruction from the presence of the Lord," &c. I leave the candid to judge whether my opponent's construction or mine is the most natural.

It is said that "The terms employed to denote the bliss of the righteous and the misery of the wicked are the same." I suppose what the objector means is, that the qualifying terms, or the terms which denote the durability of the one are used also in reference to the other; for certainly he cannot mean that "life" and "death" are the same terms.

I admit the qualifying terms are the same. But what has the objector gained? Does he not see that our Lord has introduced a contrast? "The righteous into *life* eternal," the wicked "into eternal punishment." I ask if *eternal life in misery* is the opposite of eternal life simply? To make the contrast perfect, on the theory I oppose, it should read, or by fair inference bear this construction—These shall go away into an eternal life of punishment, but the righteous into an eternal life of happiness. Instead of this, the punishment is a simple contrast with *life*, and the fair

inference is, that it is *death*, without a possibility of recovery. That, I say, is the fair inference, unless you can prove their souls are immortal.

But again—

To this objection, I reply, the same terms are employed to denote the durability of God, and some portions of this earth. “*Everlasting* God” — “*Everlasting* mountains.” What would be thought of me if I should undertake to prove from this that the world will never have an end?—The texts quoted prove that the mountains are as eternal as God himself, just as much as the expressions denoting the durability of the bliss of the righteous and the punishment of the wicked prove that the conscious being of the latter is parallel with that of the former.

What is the scripture argument that the mountains will not endure as long as God endures? The Bible declares expressly that God is the “King eternal, immortal” — and it as expressly declares, that “The earth shall be melted, and the works that are therein shall be burned up;” so that the everlasting mountains will be destroyed, while the everlasting God still endures without end.

Now what is the Scripture argument that the righteous and the wicked are not equally immortal? The Bible expressly declares that the righteous “put on *immortality*” — that they have “eternal *life*,” and it as expressly declares that the wicked Christ will “burn up;” yea, that the Lord of Hosts “shall burn them up,” so that they shall be left “neither root nor branch”—that they shall *die*—be destroyed forever—perish—utterly perish, &c.

If I wanted to make infidels, I would still maintain that the wicked will have an eternal conscious being, in the face of God’s express declarations, like those above. When a “Thus saith the Lord” can be produced, that as expressly asserts the immortality of the wicked, as the language above does their extermination, then I may review the whole affair; but that cannot be done, in my judgment.

Another text, on which much reliance is placed, to support the common theory, is Jude 7th. “Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh,

are set forth for an example, suffering the vengeance of eternal fire.

Let us compare Scripture with Scripture. Peter, in his second epistle, gives us an account of this same matter.—He says, “If God spared not the angels that sinned, but cast them down to hell—to be reserved unto the judgment; and spared not the old world, but saved Noah—a preacher of righteousness, bringing in the flood upon the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example to those who after should *LIVE* ungodly,” &c.

Thus Peter throws light on Jude. Both together show most clearly what displeasure God has manifested against sinners in the invisible world, and in this. It is concerning what has been done in *this* world, we are here told, that God has made an example to those who should *after* live ungodly.

These judgments inflicted on the old world, Sodom and Gomorrah, are a standing, and perpetual, or “eternal” admonition, warning, or “example” to all men to the end of the world, that *live* ungodly; but it proves nothing as to what will constitute that punishment unto which they are expressly said, in this very connection, “to be *reserved*,” and which is *to be* inflicted at the day of judgment; which day is to be a day of “perdition of ungodly men.” And as *perdition* signifies *destruction*, the natural inference is, that the wicked will be utterly destroyed with an “everlasting destruction.”

CONCLUDING REMARKS.

In my own mind the conclusion is irresistible, that the final doom of all the impenitent and unbelieving, is that they shall “utterly perish”—that they shall be “destroyed forever”—that their “end” is to be “burned up, root and branch,” with “fire unquenchable”—that they shall be cast into the lake of fire and brimstone, which is the *second death*—that they shall not have everlasting life, or being, but be “punished with everlasting destruction from the presence of the Lord”—that the universe of God will be purified not only from sin, but sinners—that “the works of

the devil" will be destroyed, exterminated ; but "blessed and holy is he who hath part in the first resurrection ; on such the second death hath no power." Then there will be a "new heaven and a new earth, for the first heaven and the first earth have passed away." "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying ; neither shall there be any more pain ; for the former things have passed away."

The day when these tremendous scenes will transpire, I conceive, "is nigh, even at the doors." Yes, the time is at hand, when the wrath of God will be revealed from Heaven — a day, described by the apostle, of "indignation and wrath ; tribulation and anguish upon every soul of man that doth evil." Then they that have "sinned without law shall also perish without law ;" and a not less fearful doom awaits those that have sinned in the light of the law and gospel both.

That awful day will soon overtake us ; and who may abide the day of his coming ? Behold, that day "shall burn as an oven ; and all the proud, and all that do wickedly will be stubble ;" as incapable of resisting that wrath, that shall come upon them, as stubble is to resist the devouring flame.

Let us be wise now, therefore, and prepare to meet God. "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." "But blessed are all they that put their trust in him."

THIRD DISCOURSE.

"Search the Scriptures, for in them ye think ye have *eternal life*, and they are they that testify of me ; and ye will not come unto me that ye might have *life*." John v. 39, 40.

Some translate this text, "Ye do search the Scriptures," &c. It makes very little difference which way it is understood, whether as a command of what should be done, or as a declaration of what was done. Either way, it shows the

immense value of the Scriptures, because they reveal eternal life; and it shows, too, that the object they had in searching, was to learn about eternal life—not a happy eternal life—a blissful eternal life—but eternal life, simply. And further, it shows that the Scriptures are the proper place to search for that inestimable blessing. Every man is bound to do this for himself, and not trust to his teachers alone, as I fear too many do.

Teachers may be good men—honest men; they may intend to lead the people into truth, and preserve them from error; yet they are but men—fallible men, and may “err not knowing the Scriptures;” and besides, it is possible they may be bad men, who may have some other object in view than to “save souls from death;” but if this is not the case, and they are sincere, still it must be recollected, we have all received our education, from the first dawnings of intellect, under an influence that has necessarily given our minds a bias to a particular theory, or mode of interpreting the Scriptures; that mode may be right, or it may be wrong; be it which it may, our teachers themselves have most likely had their opinions formed by it, and will teach it; but they cannot give an account for us to God; every man must give an account of himself.

It will avail us nothing, at the judgment, to plead that our teachers taught us so,—or, that ecclesiastical bodies decreed or established such a belief, or articles of faith. It will roll back in thunder tones in our ears—“Every one must give an account of himself to God.” “You had the Scriptures, and the injunction to search them—and if you have erred to the ruin of your soul through false teaching, you have done it with the words of eternal life in your hands; but which you have trusted others to interpret for you, instead of giving that application of your own minds to the subject which it was your duty to do, instead of being absorbed by the things of time.”

Would not such words be dreadful words in our ears at the great judgment day? Should we not then fully realize the truth of that Scripture which saith, “Cursed be the man that trusteth in man?”

Teachers may be *helps* to understand the Scriptures, but

should never be trusted as infallible guides ; nor should they ever be allowed to decide authoritatively for us, what the true meaning of God's word is. Any such attempt on the part of teachers, is a manifest usurpation of the prerogative of Jehovah, and should always be resisted. Let teachers in religion keep to their appropriate work ; which is not to be "lords over God's heritage," but to be "helpers," and "ensamples to the flock." They are not to decide who are heretics and who are orthodox, but to show men their sins — their perishing, dying condition, and point them to Christ, the great Physician, that they may "have life."

The expression of our Lord — "Ye will not come unto me that you might have life," shows that men are exposed to death. The only question, with us, in these discourses, is, to decide what that death is :—whether it is eternal life in misery, or destruction of being. My position is, that it is the latter ; and I have endeavoured to establish that point from the Scriptures. How far I have been successful in my attempt, others will judge for themselves. No man can believe without evidence. Some, it is true, will not believe whatever the evidence might be, unless they could find the thing proposed for belief was likely to be popular. But no one need calculate on popularity who sets himself to follow truth wherever it may lead him. Our Lord himself "was despised and rejected of men."

In my last discourse, I had brought down my examination of objections nearly to the close of the Bible. What remains for me to do, is, in the first place, to finish that examination ; then, I shall take up objections from other sources ; after which, I shall sustain my position by a mass of Scripture testimony not yet introduced but in part.

EXAMINATION OF SCRIPTURE OBJECTIONS CONTINUED.

The next objection I shall notice, grows out of Rev. 14 : 9 to 11. This text has, I believe, almost universally been applied to the final punishment of the wicked. If it did so apply, it would prove nothing more than that the wrath poured upon them, is awful. and, that from its effects there is to be no recovery. But to prove the immortality of the soul from this text, two things must be established, viz. .

That this is spoken of the punishment of the wicked in a future state; and if so, that the phrase "for ever and ever," is to be understood in its primary sense.

My own opinion is, that it relates to judgments inflicted in this world on Babylon. An angel had just cried, "Babylon is fallen," &c.; then follows the description referred to. But some say, — Babylon means the whole wicked power; and the destruction of all the wicked, in a future state, is brought to view. If so, then the presumption is greatly increased that the wicked are not immortal, from the fact that the Revelator says, in the 18th chapter, "She [Babylon] shall be utterly burnt with fire; and with violence shall that great city Babylon be thrown down, and shall be found *no more at all*."

God says in Isa. 34 : 10, of the land of Idumea, that it "shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever." Surely, no one will pretend that this language proves, that the land of Idumea is immortal. But it does, just as truly as the text in Rev. proves the wicked are immortal; and if that is admitted, then we may have not only immortal souls, and immortal carcasses, but immortal land! But if this expression does not prove the land of Idumea immortal, so neither can it prove wicked men are immortal,—that must be proved from some other source; if that can be done, and the text is established to be speaking of the punishment of the wicked in a future state, then I admit that the language employed necessarily implies the perpetuity, or eternity, of conscious being in torments: but till those points are proved, I must still maintain that the wicked have no immortality. Though I might rest the argument here, and leave my opponent to the burden imposed upon him, I shall, nevertheless, now attempt to show that Rev. 14 . 9 to 11, has its fulfilment on earth, and therefore is not spoken of the punishment of the wicked in a future state. Let us put down the text.

"If any man worship the beast and his image, and receive his mark in his forehead or his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and

he shall be tormented with fire and brimstone (an evident allusion to Sodom and Gomorrah,) in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever, (an allusion to the smoke of the land of Idumea,) and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name."

The inquiry is—Is this wrath poured out in this world, or the world to come? In other words, Are the judgments here spoken of, inflicted on earth, or in the invisible world!

The Revelator proceeds to describe judgments about to be executed on the worshippers of the beast; and he tells us, chap. 15, that he "saw seven angels having the seven last plagues; for in them is filled up the wrath of God—and one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God." Immediately after this, at the 16th chapter, he says, "I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first angel poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." How exactly does the judgment correspond with the threatening in the 14th chapter! But look still further.

"The fourth angel poured out his vial upon the Sun; and power was given unto him to scorch men with fire. And men were scorched with a great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory."

"And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

Here, then, is a perfect fulfilment of the threatening found in the 14th chap. 9th to 11th verse; and the apostle expressly tells us, it takes place "upon the earth." And if the term "forever and ever," in the text under consideration, is to be taken in its primary meaning, we shall be able to

prove that the "worshippers of the beast" will live *eternally* "upon the earth;" for that is where the "smoke of their torment ascendeth up forever and ever."

I would here remark—That the judgment spoken of, in the text under consideration, cannot be the final punishment of the wicked; because that is to be an everlasting destruction *from* the presence of the Lord, and this is expressly said to be *in* the presence of the Lamb; so that the two scenes, whatever they may be, are not one and the same, but different events, which could not be the case if the common theory is correct.

When I stated, as my opinion, that "destruction from the presence of the Lord" is to be understood according to the plain and obvious meaning, i. e. *out* of the presence of the Lord, or extinction of being, the objector said—"No—it means from his *favourable* presence." The text before us says, they shall be "tormented in the presence of the Lamb." Does that mean in his "favourable" presence?

I now follow the advocates of the eternal conscious being of the wicked to their last resort in the Bible, viz: Rev. 20: 10, "The devil was cast into the lake of fire and brimstone—and shall be tormented day and night forever and ever." In reply, I remark:

Some of the most learned men, and men, too, who believe in the common theory of the endless being of the wicked in torments, have represented that the "terms 'everlasting,' 'forever,' and the like, are uniformly used in the Scriptures to denote the longest possible duration of which the subject to which they are applied is capable."

If this representation is correct, and I see no reason to dissent from it, then the text under consideration proves that the devil, and his associates in misery, are to be tormented during the whole period of their being: and of course cuts off restorationism; but does by no means prove that Satan, or wicked men, are immortal; on the contrary, we are expressly taught, Heb. 2: 14, that Christ shall "destroy the devil." Not destroy the "*happiness*" of the devil—that is done already; but his person, *his being*. Any other construction of the words, I conceive, is uncalled for and unnatural, unless it can first be shown that he is immortal.

It is further evident that the devils themselves expect to be destroyed. "Hast thou come to destroy us," said they to him who will finally do that work. In one place they say, "Hast thou come hither to torment us before *the time*?" Both of these expressions show that the devils expect to be further tormented, and more awfully tormented, even with such anguish as shall result in their destruction: and how undescribably tremendous must be that wrath which shall utterly consume even a spirit; a wrath so tremendous that even mighty angels utterly perish under it! The wicked are to be cast into the lake of fire, which is the second death; and are as truly and really destroyed as "death and hell."

If it be said—"Cast into the lake of fire, this is the second death," means not that they shall actually die; but that being *in* the lake of fire is the second death, though they will never be burned up, I reply, such an interpretation contradicts the explicit testimony of God's word, which declares, the wicked shall be burned *up*. "The lake that burneth with fire and brimstone," is a phrase used to represent the second death. It points out the awful anguish of a dying sinner in his last struggle for life. The expression may represent awful torments not resulting in death; but here it is expressly said, "this is the second death;" which leaves no room to doubt of its meaning.

If the phrase "second death," when applied to death and hell, signifies an utter extermination, as Dr. Adam Clark thinks, then I can see no good reason for denying that the same is the fate of the wicked, as the language employed is the same; unless it can be first proved that the wicked are immortal from some other portion of the Bible than that which speaks of their punishment. The arguments used by my opponents to prove the eternal conscious being of the wicked, is drawn from the language which speaks of their punishment, or torments. And why do they infer, that this language proves the eternal conscious being of the wicked? Because, say they, the *soul is immortal*! That is the very point to be proved. Their argument, when put in form, stands thus:

First proposition:—The soul is immortal.

Inference :—The wicked will have eternal conscious being in misery.

Second proposition :—The wicked will have eternal conscious being in misery.

Inference :—Therefore the soul is immortal.

Here an attempt is made to establish the truth of the first *proposition* by an *inference* drawn from that proposition ; when the truth of that inference, itself, depends upon the truth of the first proposition. Hence it is evident that nothing can be proved in this way to sustain the doctrine of the immortality of the wicked. It is reasoning in a *circle*.

Here, again, I refer to the language of Richard Watson, in his "Institutes." Though he believed in the eternal being of all souls, yet he says, vol. ii. page 250, the notion "that the soul is *naturally* immortal is contradicted by Scripture, which makes our immortality a gift, dependent on the will of the giver." And again, page 167 and 168, 2d volume, he calls the doctrine of the "natural immortality of the soul" an "absurdity." The question then is, does God "give" immortality to any but the "holy." My opponents say, "Yes ;" and I answer No. "Blessed and *holy* is he who hath part in the first resurrection : *on such* the SECOND DEATH *has no power*." All others will experience it, and forever be cut off from immortality.

OTHER OBJECTIONS.

Having examined every important text that I know of, relied upon in the Bible, to establish the common theory, I do not consider that my opponents have any claim upon me to answer other objections, not having their foundation in the Scriptures ; as the book of God is the only infallible rule of faith. I have no fear, however, to look in the face objections from other sources, and shall notice all of them that have come within my knowledge.

First, then, it is said, "The benevolence of God obliges him to inflict the greatest possible punishment, in order to deter men from sin."

To say nothing of the absurdity of such a proposition, it is enough to reply that the common sense of every en-

lightened and Christianized people, as well as their *practice*, concerns such a view of benevolence.

Suppose the Legislature of this State should pass a law, as they have done, condemning the murderer to death ; and suppose the judge, on the conviction of the criminal, should proceed to pronounce sentence, by saying—" You, the prisoner, are clearly convicted of the crime specified in the law ; you are, therefore, to suffer the penalty of said law, which is, that you be tortured over a slow fire—and to prevent your *dying*, an able and skilful physician will stand by you, with powerful remedies, to prevent the fire from causing death ; but said fire is to be as terrible as it can possibly be made, and without *intermission*. In this manner you are to be tormented till death shall come upon you from some other cause ; which, however, should never take place if we possessed power to prevent it !" And then suppose the judge should add :—" That is the penalty of the law under which you are now to suffer !"

I ask if all New York—yea, all the nation, and the civilized world would not be horror-struck by such a decision ? Would not all conclude the judge was insane, and ought to be immediately removed from office ? If he should attempt to justify himself, by showing that he had given a constitutional construction of the law of the State, would it not be thought that he was stark mad ? And if he should succeed in establishing his position of the correctness of his decision, would not the whole State be in arms to alter or abolish such laws ? and if they found that such a state of things was fastened upon them by some unalterable necessity, would not the State itself, with all its rich lands, be abandoned by its inhabitants, as some Sodom and Gomorrah that was nigh unto destruction ?

If the case I have supposed differs from that attributed to God's law, and the administration under it—upon the common theory of death signifying eternal conscious being in undescribable misery, then I confess myself incapable of seeing the difference, except it be in *one* point, viz. : the judge spoken of has not *power* to protract the suffering of the condemned person beyond a *limited* period ; God has *almighty* and *irresistible* power in punishing.

If, as is contended, the greatest possible punishment is required by benevolence, to deter men from sin, why do we not see civilized nations adopting that principle in enacting their laws? The fact is, the legislation of all nations who acknowledge the Bible, gives the lie to such a theory! And how is it accounted for, I ask, that those nations, that are called "Christian nations," have so far modified their laws as to be at an almost infinite remove from those called savage? Is it not because, though men have not in reality become Christians, yet the Bible has had such an influence on the mass of mind, that the conviction is almost universal among them, that no "cruel or unusual punishments" shall be "inflicted?" I ask again, if this fact does not prove that the influence of the gospel is against the common theory of eternal life in misery? Or in other words, do not the principles of the gospel, carried out in practical life, give the lie to the theory I oppose?

Punishment in some form, to transgressors, all admit is requisite to maintain government. But let us inquire what is the design of punishment? It may be said to consist mainly in two particulars, viz: 1st. To prevent the recurrence of crime on the part of the transgressor; and 2d. To deter others from the commission of crime.

Let me now ask, Is it necessary that the impenitent sinner should live a life of eternal conscious misery, to prevent the recurrence of sin on his part? This will not be pretended by any one. So far from it, the advocates of the theory I oppose, maintain, that the sinner will be eternally sinning, and eternally being punished for those sins; which, however, neither does nor can produce reformation; nor, in fact, is it designed to. Upon the common theory, then, sin and the works of the devil never will be destroyed, and the punishment does not answer the end of punishment, in preventing the recurrence of crime; for it will be eternally recurring. But if the sinner is actually destroyed, and ceases to be, there is an effectual prevention of the recurrence of sin, on the part of the transgressor.

If, then, the end of punishment is answered, so far as the sinner is concerned, by his utter destruction, and cannot be by the opposite theory, let us now inquire whether the

eternal conscious being of the sinner in torments is necessary to deter others from sin? To suppose that it is, is to suppose that the inhabitants of Heaven are kept in subjection to God, on the same principle that slave-holders keep their slaves to their toil, *i. e.*, by the terror of the lash, or some other fearful torture. No such principle, I apprehend, will be needed in the presence of God and the Lamb—and that, too, after our state of trial is over for ever, and the righteous are crowned with eternal life, and made kings and priests unto God, to reign for ever and ever, filled with unmeasured consolation, and surrounded by immeasurable glory.

Besides, if the wicked are all destroyed, and mingle no more with the righteous for ever, the greatest temptation to sin is removed. The past recollection of evil would, most likely, be all-sufficient to prevent sin, even on the supposition that it were possible for temptation to arise, which I do not believe it will be, when the righteous dwell in the immediate presence of God and the Lamb, where there is fulness of joy and pleasure for ever more. Surely there can be no need, to persons thus situated, to listen to the groans of the damned, and gaze on their torments, to keep them in obedience. The thought, to me, is little, if any, short of blasphemy.

But, the notion that benevolence requires the greatest possible punishment to be inflicted, is expressly contradicted by the Bible. Our Lord Jesus Christ informs us that some “shall be beaten with few stripes.” Of course the greatest possible punishment is not inflicted, but only such as is necessary to secure the honour of a violated law, and answer the end of government.

It is said, “sin is an infinite evil, and therefore the sinner must have an infinite punishment.” And I ask, if it may not be said, in an important sense, that that punishment, from which a sinner never recovers, is infinite? But how is it proved that sin is an infinite evil, which is committed by a finite being in time? The answer is, it is committed against an infinite God. I reply, that, upon the same principle, a punishment inflicted upon a finite being,

in a limited time, is an infinite punishment, because inflicted by an infinite Being.

Again, it is objected to my views, that "it is no punishment at all." "If," continues the objector, "the wicked are to be struck out of being, it's quick over, and that is the end of it."

In reply, I say—I do not know how long the work of utter destruction will be in being accomplished. We know, in this world, some men die instantly, with little pain going before; whilst others linger in distress a long time, and then die in the most undescrivable pain. So it may be in the "second death." Some sinners, for reasons known to the divine mind, and which may be developed at the day of judgment, may perish at once; whilst others, for their greater wickedness, may endure protracted torments, with increased marks of the Almighty's displeasure, such as shall clearly develop the meaning of our Lord's words, that he "which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes,"—whilst "he that knew not, and did commit things worthy of stripes, shall be beaten with few;" but in both cases it will result in their utter destruction. Here the principle is distinctly brought to view, of a difference in the degree of torment that will be inflicted on the finally impenitent.

For example. A child, who has just arrived to the years of understanding, and has personally committed sin, dies impenitent. Is his punishment to be equal to that of a Voltaire? The objector says, "No. The horror of Voltaire will be the greatest." That is, he says, "The fire will be the same, but their worm will be different." But, if eternal conscious being in torment is the true doctrine, I ask, what is it gives the horror itself its keenness and point, but the fact that the torment is to be without cessation of conscious being?

It matters but little to me, as to the anguish I feel, whether my little finger is burning or my whole frame, if it is certain that the anguish I endure is never to cease. The common notion of the punishment of the wicked, I conceive, makes in fact no distinction in the punishment, whe-

ther it be a child or an old sinner—a heathen or a sinner from a Christian land—a slave, brutalized by his master, and denied God's word, or that ungodly master himself. On the other hand, my view, whilst it admits that the result is the same to all, viz.: utter extinction of being, yet, the degrees of torment prior to that event and at the time in which it finally takes place, are various, according to the degrees of guilt of the transgressors.

Henry, in his Commentary, says—"By the damnation of the wicked the justice of God will be eternally satisfying, but never satisfied."

This doctrine is undoubtedly correct, on the supposition that the common theory is true, but it represents God as incapable of satisfying his justice, or as wanting in a disposition to do so. Either of these positions, one would suppose, is sufficiently absurd to be rejected by a reflecting mind.

The penalty of God's law is something to be inflicted, or it is not; if it is not to be inflicted, then men may not be punished at all for their sins; but if it is to be inflicted on the impenitent, then it cannot be eternal conscious being in misery; for in that case, it would only be *inflicting* but never *inflicted*; indeed, in that way justice could not be said to be even *satisfying*; for that cannot be said to be satisfying that is *never* to be satisfied; that is a plain contradiction. Could a man be said to be satisfying his hunger if it was impossible ever to satisfy it? Or again, is the "grave" *satisfying*, of which the wise man says, that it is "never satisfied?"

Benson outstrips Henry. So far from the justice of God making any approach towards satisfying itself, according to Benson, the sinner outstrips justice in the race. Speaking of the damned, he says:—"They must be perpetually swelling their enormous sum of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence, after the longest imaginable period, they will be so far from having discharged their debt—that they will find more due than when they first began to suffer."

How much glory such a theory reflects upon the infinite

God, I leave others to judge. This same commentator says in another place—"Infinite justice arrests their guilty souls, and confines them in the dark prison of hell, till they have satisfied all its demands by their personal sufferings, which, alas ! they can never do."

So, it seems, the Great and Infinite Being is perfectly incapable of obtaining satisfaction to his justice ! But I will not dwell upon this point.

I will call your attention to one thought more before I close this discourse. Are we to suppose that the Creator of all men will inflict a punishment on men of which he has given them no intimation ? For example—wicked men who have not revelation to unfold the invisible world. Are we to believe that they are to be punished with eternal conscious being in undescribable torments, of which they had never heard ?

They have no intimation of eternal conscious being in misery. They know there is misery, for they experience it ; but they have always seen misery terminate in death. Of misery followed by death, they have something more than intimation ; but of eternal life in misery they can have no idea. No—nor can we, who have that doctrine taught us by ministers. We can have no idea of a life of misery that never results in death. We may have illustrations given us, but they cannot touch it, and no finite mind can have any conception of it ; this is evident from the illustrations used to attempt to describe it ; for example—Benson, after painting the unutterable miseries of the damned, till his own soul chills with horror, and his "heart bleeds," thus attempts to describe the duration of that misery :

"Number the stars in the firmament, the drops of rain, sand on the seashore ; and when thou hast finished the calculation, sit down and number up the ages of woe. Let every star, every drop, every grain of sand, represent one million of tormenting ages. And know that as many more millions still remain behind, and yet as many more behind these, and so on without end."

Now I ask if any definite idea is conveyed to the mind by such an illustration ? And if not, what influence can

it have upon him? If it produces any action, it must be as lacking in definiteness as the ideas that possess the mind.

Tell a man of something, concerning which he can form a definite idea, and it must have more influence upon him. Tell him he is dying, perishing—really, actually, literally, not figuratively perishing: of that he can form some idea, and hence, it will be more likely to move him to right action, than that of which he can have no such definite knowledge.

CONCLUDING REMARKS.

I have endeavoured to establish the position, that men are perishing; in other words, that they are labouring under a fatal disease, that will result in death, or an utter extermination of being, unless it is removed. All men are dying. The death to which they are hastening is the effect of sin, and sin is the transgression of the law of their moral nature, which will as certainly result in the death of the soul, as the violation of the law of our physical nature will result in the death of our body, unless that order can be restored which has been interrupted by these violations.

In this view of the subject, we have a beautiful and forcible parallel between the disorders of the body and those of the soul—and between the attempts to heal the body, and the attempts to heal the soul, or save it alive. There are, it is true, quacks in both. I will not stop now to determine who they are in either case; my business is to show unto men their disease and danger, or their sins, and the consequences to which they lead; and then point them to the sure, the faithful, the kind and glorious Physician, the Lord Jesus Christ, the only begotten Son of God. He came down from Heaven, and entered our moral graveyard, where souls are dying, and proclaimed Life—"ETERNAL LIFE."

He calls us to believe in him. And what does this faith imply? It implies, of course, that we feel we are morally diseased and dying. No man would ask or receive the aid of a physician who felt himself whole; for "the whole need not a physician, but they that are sick."

Again, faith in Christ, the great Physician, implies confidence in his ability to heal, or save the soul alive. No man employs a physician in whose skill he has no confidence. When a sick man finds one in whom he has perfect confidence, he shows his faith in him something like this : " Doctor," he says, " I know you are a skilful practitioner, and I believe you perfectly understand my disorder, and I wish you to undertake for me—I wish to put myself entirely under your care." " But," the doctor replies, " I cannot heal you, unless you will strictly follow my directions ; no medicine, however valuable, and no physician, however skilful, can restore health, and prolong life, if you persist in the violation of the laws of your physical nature ; you must therefore determine to give yourself entirely up to follow my directions, or you must die ; you can have your choice."

Now, if the man consents to do this, he acts faith in that physician ; and when he gets well, he will doubtless give the doctor all the credit of his cure, and be very likely to recommend him to others. Now, that is faith, active faith. Go to Christ, the soul's Physician, in the same way, and your sins, which are the moral disease, will be removed, and your perishing, dying souls will be made alive—yes, have life, and live eternally : but, if you refuse the great Physician, your souls must die—die past hope, past recovery—die under an awful weight of guilt—die eternally. But you do not die without a mighty effort on the part of Christ and his followers to save you. Jesus wept over dying men when here on earth ; and with all the compassion of the Son of God, in the most tender pity he said, in the language of my text : " Ye will not come unto me that ye might have life."—Shall the Saviour make this lamentation over any of you ? O, come to Christ and live.

FOURTH DISCOURSE.

"Prove all things; hold fast that which is good." 1 Thes. v. 21.

"To "prove," in the sense of the text, signifies "to try—to bring to the test." The apostle was far from adopting the theory of some, in the present day, who seem to think it evidence that a man is a heretic if he presumes to examine for himself with regard to the truth of those theories which men, who have been in reputation for wisdom and piety, have seen fit to baptize as the true faith. They may have seen the truth clearly, or they may not. Whether they have or not, it does not release us from the obligation of *proving all things* for ourselves. Not to do this, we might nearly as well have been constituted idiots; as, in point of fact, we make ourselves so, by taking for truth, without investigation, the opinions of fallible men.

We are not indeed to despise helps in our investigations: but every thing is to be brought to the test—the infallible word of God.

Nor are we to allow ourselves to think, as some seem to maintain, that we are to exercise a blind faith in a theory, however contrary to reason. Reason, it is true, cannot find out God, nor the things of God, unaided.—Hence God has been pleased to give us revelation; and that revelation is made to man's reason, or understanding. To talk to a man about believing that which is contrary to his reason, is the most consummate folly. Is it possible for a man to believe that two and two make six? or that unequal things are exactly equal? To propose such absurdities for belief is to attempt to annihilate all tests of truth, and leave a man to wander in the mazes of conjecture. We hardly know which to pity most, the man who attempts such a work, or those who are duped by it.

The fact is—God appeals to man's reason. "Come now and let us reason together, saith the Lord." The disciples "communed together, and reasoned." See Luke 24: 15 Acts 17: 2, we are told, "Paul, as his manner was—

reasoned with them out of the Scriptures." And 18 chap. 4 v., "He reasoned in the synagogues every Sabbath, and persuaded the Jews and the Greeks." Before Felix he "reasoned" till his royal hearer "trembled."

We may rest assured, then, that God has given us our reason to be used ; and we are commanded to be ready to give a reason of the hope that is in us.

There may be many truths that reason can never find out ; hence the necessity of revelation ; but revelation can contain nothing contrary to reason—that is impossible ; for, I repeat it, it would be no revelation at all, but darkness and obscurity itself. Reason then occupies an important place. It is its province to judge of the truth of that which professes to be a revelation ; if that professed revelation is clearly contrary to reason, no man can credit it but a rank fanatic : It is to confound truth and falsehood, and take away all power of discriminating between them.

Reason, however, is to be allowed to do her work untrammelled. Reason may be blinded. There is no way in which it is so likely to be perverted as by the love of sin. If men are in love with sin, and are determined to persist in it, they may expect to reason incorrectly — though their decisions, in that case, can hardly be said to be the voice of reason ; it is rather the voice of passion, or appetite ; for, even in such cases, the strife of reason, to be heard, is easily discovered, if a man will observe the workings of his own mind. But, our Saviour has decided that the man who "will do" the will of God, *i. e.* has a purpose, or determination, to do that will, wherever it may lead him, "he shall *know* of the doctrine."—Before reasoning, then, we should see to it that we have that purpose : else we may go astray.

With these remarks, I proceed to a further examination of objections to the theory I advocate. If those objections are reasonable, and the unreasonableness of them cannot be shown, then you are bound to "hold" them "fast," as "good." If they are to your mind shown to be without reason, as well as without Scripture authority, you are equally bound to give them up.

EXAMINATION OF OBJECTIONS CONTINUED.

It is said, "the *fathers* believed in the *endless* torments of the wicked." In reply, I remark, Our Lord and Master has prohibited my calling any man *father*. But, if the fathers, as they are called, did believe that doctrine, they learned it from the Bible, or they did not. If they learned it there, so can we. If they did not learn it from the Bible, then their testimony is of no weight. It may have been an error that early got into the Church, like many others.

Mosheim, in his Church History, tells us, as early as the third century, that the defenders of Christianity, in their controversies, "degenerated much from primitive simplicity," and that the maxim which asserted the innocence of defending truth by artifice and falsehood, "contributed" to this degeneracy. And he adds:—

"This disingenuous and vicious method of surprising their adversaries by artifice, and striking them down, as it were, by lies and fictions, produced, among other disagreeable effects, a great number of books, which were falsely attributed to certain great men, in order to give these spurious productions more credit and weight; for, as the greatest part of mankind are *less governed by reason* than authority, and prefer in many cases, the decisions of fallible mortals to the unerring dictates of the divine word, the disputants, of whom we are speaking, thought they could not serve the truth more effectually than by opposing illustrious names, and respectable authorities to the attacks of its adversaries."

This practice spoken of by Mosheim, increased as the darker ages rolled on; and through these dark ages, what there are of the writings of the "fathers" have come down to us. It is a truth, also, that the practice of corrupting the simplicity of the apostolic doctrine was commenced much earlier than the third century. Enfield, in his philosophy, says: "The first witness of Christianity had scarcely left the world when" this work began. Some of the "fathers" seemed intent on uniting heathen philosophy with Christianity, and early commenced the practice of clothing the doctrines of religion in an allegorical dress.

You may judge, what dependence can be placed upon the "fathers" in settling what is Bible truth.

Again it is said,—The Jews held the doctrine of eternal conscious being in torments. This is proved, not from their Scriptures, the place where it should be found, if true, but from the writings of Josephus.

The same may be urged against the infallibility of some things found in Josephus, as in the "fathers;" for it is certain, as I have before shown, that there was a large class among the Jews that did not believe it; viz. the Sadducees, who did not believe in the existence of spirits at all, and of course could not have held to their eternal conscious being in torments.

But what if the Jews did believe it? They believed too that the Messiah would set up a temporal kingdom; and "many other such like" foolish things. Are we to go to their ignorance and superstition to learn the knowledge of the Most High? The fact is, the Jewish Scriptures, the Old Testament, no where teach that doctrine.

My attention will be called to Isa. 33: 14. "Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?" This looks the most like teaching that doctrine of any thing in the Old Testament. But the text itself refutes the theory it is brought to prove; for it tells us, expressly, the fire is a devouring fire. What is the meaning of the term "devour?" According to Walker, it signifies "To eat up"—"to consume"—"*to annihilate*." Surely then, my opponents gain nothing from this text, for it is wholly in my favour.

Besides, such questions often imply the *impossibility* of a thing; e. g. "How shall we escape if we neglect so great salvation?" i. e. There is no escape. So—"Who shall dwell with devouring fire?" implies the impossibility of any person doing it, as it will utterly destroy, or consume him. I will give the objector one text from the Old Testament, that he may weigh along with this. It is Ps. 92: 7, "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be DESTROYED FOREVER." I have said, the Jewish Scriptures no where teach the common theory; so far from

it, they wind up with the most solemn declaration, calling the attention of all men to the fact, "Behold, the day cometh that shall burn as an oven : and *all* the proud, yea, all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

But suppose I were to admit, that the Jews did hold the doctrine of endless being in misery, as my opponents say : what then ? Why, say they, that is strong evidence it must be true ; because, if it had not been, the Saviour and his apostles would have taught the contrary.

I reply, first : Many of the Jews believed in the pre-existent state of souls : or, their existence in some other body prior to those they now inhabit. It was owing to this idea, that we find the disciples of our Lord, in John 9 : 2, asking him, " Who did sin, this man or his parents, that he was *born* blind ?" This question shows, that even the apostles had imbibed the notion common among the Jews at that time. They supposed that in some previous state he might have sinned ; and hence, as a judgment, was born blind. Does not the same reasoning which says, the Jews believed in the eternal conscious being of the wicked in misery, and therefore it must be true, because the Saviour did not refute it, prove that the doctrine of the transmigration of souls is true, because the Jews believed it, and our Saviour did not refute it ?

But again,—I maintain, that Christ and his apostles *did teach the contrary of endless being* in misery ; and that, as clear as language could make it ; and I think I have already shown this ; but I will now say, I have read the New Testament carefully through, and noted down every text that speaks of the final destiny of the wicked ; or that can be construed as referring to it. Let us look at these texts and see if any language could well express more clearly and forcibly, the *utter extirpation* of the wicked.

TESTIMONY OF THE NEW TESTAMENT.

1. *John the Baptist.* Matt. 3 : 10—"Every tree that bringeth not forth good fruit is hewn down and cast *into the fire.*" it appears to me—

This language imports, clearly, an utter extinction of being, and nothing short. Again, in the 12th verse, John says of Christ—"He will burn *up* the chaff with unquenchable fire." Here the language denotes nothing less than the previous : and is, most clearly, a reference to the words of the Lord by Malachi, chap. 4 : 1. John 3 : 36, "He that believeth on the Son hath everlasting life : he that believeth not the Son shall not see life."

John, then, does not teach the common notion of eternal conscious being in torments, but utter destruction of being if there is any meaning in language. If, then, the Jews did hold the doctrine of endless being in misery, or the immortality of the wicked, as some pretend, John's preaching was directly calculated to overthrow it. The next witness is,

2. *Jesus Christ, our Lord.* Matt. 5 : 29, 30—"For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Let it be kept in mind that the term *perish*, primarily, signifies "to cease to have existence." Now, I ask the candid, if the one member here is not, by our Lord, put in opposition to the whole body ? and if so, is not the sense of this passage expressed thus—if one member is diseased it will cause the whole body to perish unless that member is removed ; better, therefore, that one member should be cut off and perish than that the whole body perish.

But, again, Matt. 7 : 13, 14—"Broad is the way that leadeth to destruction, and many there be that go in thereat ; because strait is the gate and narrow is the way that leadeth unto life."

Here, as destruction is put in opposition to life, and signifies to be consumed ; or, as Walker says, "In theology, eternal death," it cannot mean eternal life in misery, but a "ceasing to be ;" unless we would confound the use of all language, and adopt the notion, that the common people cannot understand the Bible, and therefore it ought not to be put into their hands. In fact, have we not come to that pass already ? How much short of this is it, when we are told, at least indirectly, that the language of the Scriptures

is so figurative that we are not to give the obvious and literal sense of the words, as in reading other books ?

But let us hear our Saviour further : Matt. 7 : 19—“ Every tree that bringeth forth not good fruit is hewn down and cast into the fire.” The same idea and the same language as that used by John the Baptist. I ask if it imports any thing short of utter destruction ?

Matt. 10 : 28—“ Fear not them which kill the body but are not able to kill the soul ; but rather fear him who is able to destroy both soul and body in hell.” I ask if this language does not clearly imply, that God is able to kill the soul ? and does it not as clearly affirm, that he will kill or destroy utterly the wicked ? I have no fear for the answer from the candid and unprejudiced.

Once more ; Matt. xiii : 40, 50—“ As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world : the angels shall come forth and sever the wicked from among the just ; and shall cast them into the furnace of fire ; there shall be weeping and gnashing of teeth.” How is it possible for words more clearly to denote an utter destruction of being, accompanied with the most bitter anguish ? How can these words be tortured to mean *eternal conscious being* ?

Matt. xvi : 25, 28—“ Whosoever will save his life shall lose it” &c. “ For what is a man profited if he shall gain the whole world and lose his own soul ?”

Here is no idea of eternal conscious being, or a miserable eternal life : but a loss of *life*, of the soul itself. It could not be a loss of the soul, if the soul continues in being. No, says the objector, it means loss of happiness to the soul. I reply, a loss of happiness is one thing, and the loss of the soul is another and a very different thing. Suppose I should interpret the expression, “ Whoever will save his life shall lose it,” to signify that the person who seeks to save his life shall lose, not his life, but the happiness of it ! Would not the objector himself call it a perversion of the Scriptures ? But it is no more a perversion than for him to say, the loss of the soul means only the loss of its happiness.

Again, Matt. xviii : 8, 9—“ Cut off thy hand ; pluck out thine eye if” they “ cause thee to offend,” for “ it is better

for thee to enter into life halt or maimed," or "with one eye, than to be cast into everlasting" or "hell fire."

Here the punishment is the opposite of life, which it could not be, if the wicked are to have endless life or eternal conscious being.

Thus then we fail to find, in the language of our blessed Lord, the doctrine of eternal conscious being in torments; but we do find that the punishment of the wicked will result in the loss of life; preceded by sufferings more or less protracted; set forth as the anguish fire produces on this corporeal system, and by the "wailing and gnashing of teeth." We find, then, if I mistake not, no countenance to the supposed Jewish notion of eternal conscious being in misery.

Let us now examine,

3. *Peter's Testimony.* Acts iii : 23—"Every soul which will not hear that Prophet, shall be destroyed from among the people." This language cannot relate to a destruction in this world, nor, as some suppose, to a violent destruction from this world, unless it can be shown that all who have refused to hear Christ have been thus destroyed. But this cannot be done; for, the unbelieving Jews have existed on earth to this day. It must therefore relate to a destruction yet future.

Acts viii : 20—"Thy money perish with thee." Again, 2 Peter, ii : 1—"Bring upon themselves swift destruction." Also, 12th verse—"These as natural brute beasts, made to be taken and destroyed, shall utterly perish." This, certainly, does not look like teaching the common theory, that the wicked are immortal; and I know not how any form of expression could more forcibly teach the utter extermination of the wicked. At the 17th verse, he says of certain wicked characters, "To whom the mist of darkness is reserved forever." This expression, to my mind, carries the idea of a total destruction; as light is sometimes put for life in the Scriptures; as, for example, "the life was the light of man," so darkness is put for death; and the "mist of darkness forever," I conceive, implies an utter extinction of being.

But again, 3d chap.—"The heavens and earth—are

reserved unto fire against the day of judgment and *perdition* of ungodly men." "Perdition," according to Walker, signifies "Destruction — Ruin — Death — Loss — Eternal Death." Which of these definitions favours the common theory of eternal conscious being?

Again at the 9th verse Peter says: "The Lord is not willing that any should *perish*," &c. Lastly he tells us, at the 16th verse, that some "wrest the Scriptures to their own *destruction*."

Thus I have noticed every passage found in Peter's testimony concerning the final destiny of wicked men; and I ask my candid hearers, if it were not for the tiammels thrown around our minds by tradition, if we should ever give any other interpretation to these texts than the plain obvious one of *destruction of being*? So it seems to me. I come to—

4. *James' Testimony.* Let us now hear what he has to say. 1st chap. 15th verse, he says: "Sin when it is finished bringeth forth *death*;" and again, 5th chap. 20th verse, he says: "He which converteth the sinner from the error of his way shall save a *soul* from *death*." How can a man in his senses maintain that the soul is "deathless," with such testimony before his eyes? And why should we submit to this mistifying the plain language of the Holy Spirit to keep an old theory alive, which cannot live in the light of a literal construction of scripture language, and when no good reason can be given for departing from the literal meaning?

5. *John's Testimony.* 1st John 2:17. "The world passeth away and the lusts thereof; but he that doeth the will of God *abideth forever*." The inference is irresistible, that the wicked *will not* abide forever.

Again—Rev. 20:14, 15. "And death and hell were cast into the lake of fire. This is the *second death*. And whosoever was not found written in the *book of life* was cast into the lake of fire": i. e. they experience the pains of the *second death*, a death of soul and body, or of the whole man: and this because they would not come unto Christ that they "might have *life*."

Let us hear this apostle once more. Rev. 21:8. But the fearful and unbelieving, and the abominable, and mur-

derers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone ; which is the second death."

Other passages in Rev. supposed to refer to the final punishment of the wicked, I have noticed in another place. I leave you to judge to which theory, that of *endless* being, or *destruction* of being, the testimony of John belongs.

6. *Jude's Testimony.* Sixth verse, he says : "The angels which kept not their first estate, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Here we have an account of sinning angels, and learn that they are "reserved ;" but for what are they reserved ? First—for judgment ; i. e. to be judged ; and the fair inference is, they are after that to receive their punishment, according to the declaration of Peter, that "God knoweth how to reserve the unjust unto the day of judgment *to be punished.*" I suppose it will be admitted by all that the fallen angels are now *tormented* ; but *that* is not *the* punishment they are to have for their sins, though it is a *consequence* of their sins. What, then, is to be their punishment ? Let them speak for themselves. "Art thou come to destroy us ?" said they to him of whom the apostle says to the Hebrews, he shall "destroy him who hath the power of death, that is the devil." But if the testimony of the devils, nor that of the apostle are sufficient, then hear that of the "Lord God" himself. Addressing the old serpent, the devil, he said : "The seed of the woman shall *bruise thy head* ;" an expression so familiar to all, that I hardly need add, that no language could more forcibly point out the utter destruction of the devil.

Again—Jude, speaking of certain wicked characters, says,—"Wandering stars, to whom is reserved the blackness of darkness forever." The figure here used denotes an utter, total, and eternal obscurity, or disappearing.—No language scarcely could be conceived of, that would more forcibly denote the utter destruction of the wicked—of their *being* itself, so that they appear no more forever.

7. *Testimony of Paul.* I have already said, we have not a particle of evidence in the Acts of the Apostles of the truth of the common theory of the eternal conscious being

of the wicked, the very place where we should expect to find it, if any where in the Bible, because the Apostles addressed the most wicked men; but we hear Paul saying to the wicked Jews—"Seeing ye judge yourselves unworthy of everlasting life." Not everlasting happiness, or happy life; but simply life. And the same wicked characters he cautions to beware lest they "perish." Why did he not thunder in their ears, eternal conscious being in torments, if he believed it? Surely the subjects he addressed were as fit for such a state as any men well could be; for they "contradicted and blasphemed." But so far as punishment was concerned, the apostle seems to have had no stronger language than "perish."

Rom. 1 : 32—The apostle says, of certain wicked characters—"They which commit such things are worthy of death." And in the second chapter, after speaking of the result of seeking for honour, and glory, and *immortality*,—viz : *eternal life*, he adds—As many as have sinned without law shall *perish* without law—in the day God shall judge the secrets of men by Jesus Christ. Here the time and nature of the punishment of a certain class of sinners is clearly pointed out : and the language is directly opposed to the common notion of eternal conscious being.

Again—Rom. 6 : 21—23—"For the *end* of these things is *death*. But now being made free from sin—ye have your fruit unto holiness, and the *end*, *everlasting life*. For the wages of sin is *death* : but the gift of God is *eternal life*, through Jesus Christ." Here, then, the apostle teaches the opposite of the common theory—and denounces death upon them. How strange he had not told them, they had "deathless spirits!" What force there must have been in his preaching in that case!!

Rom. 8 : 13—The apostle says—"If ye live after the flesh ye shall *die*." Again,—“Who shall deliver me from the body of this *death*?” And again—"To be carnally minded is *death*;" and at the ninth chapter, he speaks of "vessels of wrath fitted to *destruction*;" and 14th chapter, 15 and 20, he says—"Destroy not him with thy meat for whom Christ died. For meat *destroy* not the work of God."

Let us now look into the First Epistle to the Corinthians, 1st chapter, 18th verse—"For the preaching of the cross is to them that *perish*, foolishness." 3d chapter, 17th verse,—"If any man defile the temple of God, him shall God *destroy*." 8th chapter, 11th v.—"Through thy knowledge shall the weak brother *perish* for whom Christ died;" and 15th chapter, 18 v.—"Then they that are fallen asleep in Christ are perished"—if Christ be not risen; and 2d Corth. 2d chapter 15—16 v.—"For we are unto God a sweet savor of Christ in them that are *saved* and in them that *perish*. To the one we are a savor of *death* unto *death*; and to the other the savor of *life* unto *life*." Can any thing be plainer? Who would ever dream that the apostle meant, by such language, eternal conscious being to the wicked, if he had not been *creedized* into it?

Gal. 6 : 8—"He that soweth to the flesh shall of the flesh reap corruption—(not immortality) but he that soweth to the spirit shall of the spirit reap life everlasting."

Phil. 1 : 28—"Which is to them an evident token of *perdition*;" and 3d : 19—"Whose *end* is *destruction*."

1 Thess. 5 : 3—"Sudden *destruction* cometh upon them—and they shall not escape."

2 Thess. 1 : 8, 9—"Who shall be punished with *everlasting destruction* from the presence of the Lord," &c. 2 Thess. 2 : 10—"In them that *perish*." Hebrews 6 : 8—"That which beareth thorns and briars is nigh unto cursing, whose *end* is to be *burned*." Is there any thing left of thorns and briars when they are burned? Tenth chap 26 to 39 v.—"Fiery indignation which shall *devour* the adversaries," &c. "We are not of them that draw back unto *perdition*; but of them that believe to the saving of the soul."

This closes up the apostle's testimony; and it is astonishing to me that I ever believed the common notion of eternal conscious being of the wicked. In the language I have quoted, is there not a sufficient refutation of that notion, even if the Jews did hold it, as some pretend? I believe I have now gone through with an examination of every text in the New Testament that directly relates to the subject, except a few which are parallel to those I have

examined in Matthew, and therefore need not, at present, be taken up.

A few days since, a minister of the gospel, who has studied the Scriptures with unusual attention, said to me—"If the Apostle Paul believed in the destruction of the wicked, why did he not preach it?" I replied—he did preach it; and he never preached any other doctrine. I then read to him every passage in the Bible where Paul speaks in reference to the destiny of the wicked. He seemed astonished to hear nothing in direct support of the common theory, and appeared to feel unable to make a reply. That minister has since embraced the doctrine here advocated.

CONCLUDING REMARKS.

Thus, we see, God has set life and death before us—eternal life and eternal destruction. We are called upon to choose life. We are moral beings, and therefore free agents—free to choose life, or death. Not to be thus free, we should be mere machines; and all the commands, invitations, and exhortations, as well as the warnings and threatenings of God, would be but mockery. God calls, invites, commands, expostulates, entreats, and warns; but God cannot compel a man to turn from death, without destroying man's moral agency, which would be, in fact, to *unman* man, and make him as incapable of happiness as any other mere machine. No, man must turn and live, or he will pass on and die,—die because he would not have life;—die because he is unfit for any purpose of life—wholly disqualified for the employments of life. By sin and unholiness, he is morally as incapable of answering any useful purpose in the holy service of God, as a man with some physical disease is disqualified for the active duties of this life. And the sinner, persisting in the course of sin and death, will as certainly pass the period of being restored, and when death to his soul must be the result, as a man with a fatal disorder will certainly, by neglecting proper medical aid, pass the period when death can be arrested. And if you would think the man unwise, and acting insanely, that procrastinates, and puts off application to a proper remedy in

such a physical disorder, how much more is every careless and dying sinner chargeable with folly and madness, who delays applying to Christ, the soul's Physician! Every day increases the danger; and every day the moral disease is increasing in malignity—every day is bringing the sinner nearer to that point, which, when once past, there is no recovery—destruction and death must follow.

Let none, then, delay any longer:—God is now calling—“look unto me and live.” The Lord Jesus Christ is stretching forth his hands, and saying,—“This is that bread which came down from heaven, that a man might eat thereof and not die.” “Whosoever drinketh the water that I shall give him”—it “shall be in him a well of water springing up into everlasting life.”

Men, for the health of their bodies, will travel far, visit mineral springs, pay immense sums of money, and feel they are bound to do it, to prolong life, and restore health. Shall they not take as much pains about, and care of their souls, which may have eternal life,—soul and body glorified together, and made immortal, but which are now dying—perishing—hastening to utter destruction?

I beseech you, my dying fellow men, hasten to Christ, who only has eternal life to give—believe in him, and trust in his power and skill to make alive; abide by his directions—follow him. Remember no man can come to the Father but by Christ. There is no other way of salvation or eternal life, but by the Son of God alone. All other physicians and remedies are of no value. If you stay away you die. O, come to Christ and live.

FIFTH DISCOURSE.

“These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so.”—Acts xvii. 11.

Paul and Silas were persecuted at Thessalonica, for the doctrine they preached, and had to leave that place. The Thessalonians seemed to think it was no matter what Scrip-

ture proof the Apostles could present in defence of their position ; that question they would not examine. It was enough for them to know it was turning "the world upside down," bringing something to their ears that differed from their long established ways of thinking ; that was not to be endured at all ; hence what they lacked in reason and argument, they made up in contempt of these disturbers of the established order that existed among them ; and they rejected the Apostles without giving the subject an examination. Not so the Bereans—they first heard—then examined the Scriptures to see whether what they heard was in accordance with the sure rule and test by which all theories are to be tried. They did not go to their creeds—articles of faith—nor doctors even, but to the Scriptures themselves,—and this they did "daily." No wonder inspiration should call them "noble." They manifested a noble and praiseworthy spirit : and it is left on record for our learning. Happy are we, if we act on the same principles.

No man is worthy the name of a minister of Jesus Christ who asks his hearers to receive what he says for truth, without being satisfied, by a personal study of the Scriptures, that it is truth.

With these remarks, I now proceed to a further examination of objections to the theory that the finally impenitent will be utterly destroyed, or rooted out of the universe of God.

FURTHER OBJECTIONS CONSIDERED.

It is said, because "the destruction of the wicked is not so terrible as interminable existence in misery, that therefore it does not present an adequate motive for repentance, but diminishes the proper restraints of sin."

I have already answered, in part, this objection ; but, I would here inquire—does not the threatening of the loss of all the glory of immortality, and enduring torments which shall result in the total extermination of soul and body, present a sufficient appeal to the fears of men, if they can be moved by that principle at all ? If the loss of all the glorious displays of God's wisdom, power, and love, that will be eternally unfolding, in eternal life, together with the ac-

to all sufferings and torments the sinner will endure, prior to his utter destruction, are not motives sufficient to lead to repentance, the mind must be too stupid to be moved by the idea of endless torments. Besides, we know that the greater portion of men have remained impenitent under the preaching of the theory I oppose : and I here repeat what I have before said, that I solemnly believe the natural tendency of that theory is to make men infidels instead of Christians : they cannot credit it ; and, thinking that it is taught in the Bible, they reject revelation altogether.

Another objection, it may be proper I should here notice, is, it is said, upon the theory I advocate, "The punishment God has threatened is, that he will put an end to the miseries of the wicked." I answer—It is no such thing. It is not that he will put an end to their miseries, but to their being, and of course, to all hope of life and happiness. That an end of conscious misery is necessarily implied, I admit ; but that is no part of the threatening. Let the objector apply his argument to the law which says, the man who commits murder shall die ; i. e. says the objector, the law threatens to put an end to the murderer's remorse and misery !

I have already noticed that one of the arguments that the soul is immortal is, that all men desire immortality. Yet the same persons tell us, that some men had much rather die than to have the very thing they desire, viz. immortality. That men do desire immortality I have not denied ; but if they do, they cannot at the same time desire death. Man loves life, and prefers it to death. "All that a man hath will he give for his life," is a truth, though uttered by Satan. Men at present can be but little affected by the common theory of endless being in misery, because, it is utterly impossible for any finite mind to have any clear idea of such a punishment. Destruction of being, or death, is something that strikes the senses, and reaches the understandings of men, and must therefore have more present influence on men's minds, in leading them to forsake sin, than that of which they can have no clear conceptions.

Besides, so long as you allow that man's being is eternal,

you cannot divest his mind of the idea, though it may be secretly indulged, that somehow he shall escape from that punishment; even though he cannot at present give any definite idea how it is to be done. Hence multitudes plunge into the doctrine of restorationism.

Some tell us that "spiritual death is the penalty of the law." I answer, the phrase "*spiritual* death" is not found in the Bible; and in the manner it is usually employed, I am satisfied it tends rather to *confusion* in the mind than the conveying of any definite idea. It is intended, I suppose, to convey the sentiment that impenitent men are unholy, and have no rational conceptions of God, and the things of God. But this sentiment is capable of being expressed in language less obscure and equivocal. Men are said, in Bible language, to be unholy, sensual, carnally-minded, not having the knowledge of God, earthly, devilish, lovers of their own selves, proud, lovers of the world, hateful, and hating one another, &c. &c.

All these expressions are sufficiently definite to be understood; but "spiritual death," if it means anything, signifies something analogous to the death of the body. By bodily death, if I may employ that expression, we mean that the body ceases all action, sense, and life. Then, if spiritual death is analogous, it must mean that the spirit ceases all action, sense, and life. In that sense, I have no objection to admitting that *it is* the penalty of the law. That penalty is not *yet* inflicted however. But if the term is employed in any other sense to signify the penalty of the law, I demand the proof. Where is it? *Where?*

If it be said, "the death threatened to Adam must be a spiritual death, as it was to take place in the *day* he eat the forbidden fruit," I reply, if the penalty was spiritual death, in the sense the objector means, and if the penalty, as he understands it, was executed in the literal day that Adam eat that fruit, then the death of the body and the "wrath to come" was no part of the penalty, as neither of those events took place till nearly a thousand years after.

The penalty was not, "In the day thou eatest thereof thou shalt die;" but as the Hebrew language has it—"dying thou shalt die." That very day the promise of immor-

tality was withdrawn, by man's being cut off from the tree of life; and the whole man commenced dying. The existence of man from that hour became one of pain, sorrow, misery, and is hastening to its wind up, and will result in the utter extermination of his being, unless counteracted by eating "that bread that came down from heaven, that a man might eat thereof and not die." Christ is that "tree of life whose fruit is for the healing of the nations." "God has given unto us eternal life, and this life is in his Son. He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him," and abiding on him must result in death; for that is the unalterable wages of sin throughout the universe of God; as certainly so *after* the resurrection as before; for some shall come forth to the resurrection of damnation, *i. e.*, condemnation to the second death.

Let us examine this point a little further, *i. e.*, the idea that the penalty of the law of God is spiritual death. Turn to the account of man's creation, and the prohibition given him.

"The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Did God address this "living soul," when he said, "In the day thou eatest thereof thou shalt surely die"—or, "in *dying* thou shalt die? To say otherwise would be an absurdity.

To maintain that the death threatened was spiritual death, it appears to me is to confound man's sin with his punishment; if by spiritual death is meant, man became insensible to his obligation to his Maker, and to his own condition as a sinner, and lost all disposition to obey God; and that, I suppose, is what is meant by it. Strange penalty that. What would you think on reading the law which says, "For murder a man shall die," if some person should tell you it did not mean that the murderer should "be hung by the neck till he is dead," but that when he has committed the act of murder, he should immediately become *insensible* to his obligation to regard lawful authority, and to his own condition as a murderer, and lose all disposition to obey

any law ? Would you not think such an interpretation of law was "murdering the king's English ?" and would you not also think that the man's insensibility and want of disposition to obey any law, was an additional circumstance in his guilt, instead of being his punishment ?

This insensibility to God and his claims upon us, is our sin and not our punishment, nor the penalty of God's law. To represent it in that light, is to furnish sinners with a perfect excuse for living in insensibility to God's claims upon them. If this state of spiritual death, as it is called, is the punishment of sin, or the penalty of the law, what man is *now* to blame for remaining in it ?

The fact is, this insensibility to God, and his claims upon us, is an aggravation of our sin, and not the penalty of the law. The Bible represents this state as a high crime. "Israel doth not know, my people doth not consider ; O that they had hearkened unto me," &c. Why all this complaint, if insensibility or spiritual death is the penalty or punishment that God has inflicted on men for sin ? Did God complain of men for not escaping out of his hands, and so avoiding the punishment ? As well might the government complain of the murderer for not slipping the noose of his halter when hanging by his neck, on the supposition that spiritual death is the punishment inflicted for sin. Let no man comfort his soul with that delusive idea. Depend upon it, our insensibility is a most horrid sin. Let the Almighty himself speak to such souls ; and what is his language to them ? "Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver." Psal. 50 : 22.

Some tell us, that by the destruction of the wicked is meant the destruction of their sins ; and others, the destruction of happiness. What ground have either of these classes of persons for their assertions ? The destruction of sin, of happiness, of being, are entirely distinct ideas ; though the latter involves the others, yet each is capable of being expressed in appropriate language. With respect to the latter, I know of no way in which it could be more appropriately or clearly set forth than it is by our Lord, in Matt. 10 : 28—"Fear him which is able to destroy both

soul and body in hell." Compare this with the expression of the apostle—"Who shall be punished with everlasting destruction from the presence of the Lord," and with Ps. 92 : 7—"The wicked shall be destroyed for ever." What testimony could be more explicit, that those who obey not the gospel are to be punished with destruction of *being*, and not of their *sins* or *happiness* merely.

One other objection I will here notice from the Bible, which was passed over in my main argument. It is founded on Daniel 12 : 2—"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

It is said, "they must have everlasting consciousness to *feel* shame."

I reply : "Shame" signifies not only a passion felt when reputation is lost, but the "disgrace and ignominy," which follows men for bad conduct long after they have passed away, personally, from knowledge. Take the case of a traitor to his country. For example, the conduct of Arnold in the American Revolution. He is never thought of without the *shame* of his evil deeds connected with him ; and it is a shame that is everlasting—never can be wiped off, though he ceases to live on earth to be conscious of it. He may be said, truly, to be a subject of everlasting "contempt," *i. e.*, he is "despised," and "scorned" for his vile conduct, and always will be.

I see no difficulty, therefore, in the text under consideration. Here, also, as I have often remarked elsewhere, the punishment is put in opposition to life. The natural inference is, that those who do not awake to life, awake to die again.

I might remark again—the text does not say that they awake to *everlasting* shame. It says they awake to *shame*—mark that—"some to *shame*,"—and everlasting contempt. Now, so far as the argument is concerned, I care nothing about this distinction, yet if my opponent is determined to force this text to his aid, he must have no more of it than there is ; hence, I affirm, the text does not say, that the shame shall be everlasting, but only that they shall awake to shame ; and surely they must feel overwhelmed with

shame, when God shall call them from their graves ; and when they shall be condemned to death, as too vile to have a place anywhere in the universe of God ; and the contempt that will follow them will be everlasting.

There is one other text I will here notice, as it is of the same nature as the one in Daniel. John v. 28, 29, "The hour is coming in which all that are in their graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation."

Let it be observed here, that life, simply, is the reward spoken of for them that have done good ; the others come forth, but it is not to live ; for it is a resurrection to damnation, or condemnation, for, so the word signifies. The only question, then, to settle is — what is the punishment to which they are condemned ? That it is a punishment from which they never recover, I have no doubt. But is it everlasting life in misery, or death ? I think it is the latter. In connection with the words under consideration, our Saviour said, at the 24th verse, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life." This text throws light on the other, and shows that our Saviour intended to be understood, by the damnation, or condemnation of evil doers, a condemnation unto Death, not life in misery. I conceive this text, then, gives no countenance to the common theory of eternal being in undescribable torments, but shows that Death and not Life is the portion of those who have been doers of evil.

Again, it is said, by way of objection,—Your "doctrine was held by the Arians—is now held by the Unitarians—that is *Christianism*—and finally, that it is Elias Smith's doctrine."

Whether these marvellous objections are true "or not, I know not," as I never conversed with any of the above-named classes on the point, and know not that I ever read a paragraph from any of them on the subject. But suppose what the objector says is true ; it does not touch the question of the truth of this doctrine, nor at all shake my faith. We know the time was, when the grand argument

against some points of doctrine was "That's Arminianism"—"That's Calvinism"—or "That is what the Methodists hold." Such language has passed for a very good argument to frighten enslaved minds, in the absence of a better.

But I may ask, whether, in a Christian land, there ever was a sect having no truth in their theory ? and whether any sect will have the pride to arrogate to themselves that *they* have *the truth*—the *whole* truth—and *nothing* but the truth ? If there is such a sect, it had better repair to Rome immediately, and get confirmed for infallibility.

The fact is, truth lies scattered among all denominations ; none of them have the whole truth, and nothing but the truth. Some have more than others. The guilt of all sects, lies to a great extent, in that intolerant spirit, that, in point of fact, claims for itself infallibility, and harbours, to a greater or less extent, the idea that "there is no salvation out of" *their* "church ;" whilst inspiration declares that "In every nation he that feareth God and worketh righteousness is accepted with him."

Again, it is said, "You have gone half way to Universalism." That is, I have granted that even Universalists have some truth. They do not believe in the eternal conscious being of the wicked in torments ; and I have admitted, that in this, they are right. Unhappy men !—must they be so "chased out of the world," to keep up the warfare upon them, that in all they pretend to hold for truth, they are so blinded that they have none ?

I am glad in my heart, if I can approach one step towards Universalists, without sacrificing truth ; for I hope thereby to gain some of them, and save their souls alive, by removing out of their hands their main argument for universal salvation : viz., that "The idea of the eternal conscious being of innumerable human beings, in undescribable torments, is irreconcilable with the perfections of God, and that therefore all men will be saved." The hearer seeing no other view of the subject, but eternal conscious being in misery, or Universalism, takes hold of the latter.

Every one, who has had anything to do with Universalists, knows this is their main fort ; and here it is they always wish to meet their opposers—and their converts are

made more from the exhibition of the horribleness of the punishment, which their opposers say is to be inflicted upon the wicked, than any other, and all other arguments that they use.

If, then, I have taken this weapon from their hands, which is no where explicitly taught in the word of God, am I not better prepared to come down upon their hearts and understandings by the express declarations of the Most High, that, "The soul that sinneth it shall *die*;"—that, the wicked "Shall be punished with everlasting destruction from the presence of the Lord;"—that they shall be "Cast into the lake of fire and brimstone, which is the *second death*;"—that they shall be "Tormented day and night for ever and ever," i. e. while their being lasts—and that finally—they shall "utterly perish"—"be destroyed forever"—"be consumed with terrors"—"shall not see life"—be cut off forever, from all the pleasures derived from "everlasting life," because they have refused to come to Christ that they might have life.

Is there nothing awakening in all this? Nothing calculated to arouse the sinner to seek life? And the language too, is Scriptural, and less likely to objection than the unscriptural language of "immortal soul"—"deathless spirit"—"always dying and never dead"—"eternal conscious being in torments," &c. &c., all of which are of human invention, to say nothing of some of them being a contradiction in terms, and a flat denial of the testimony of God, that "The soul that sinneth, it shall die."

Totalk of a "soul *always dying* and *never dead*;" or, of "a *death that never dies*," is such an absurdity, that I wonder how it was ever believed by any man who thinks for himself. A doctrine that involves such a palpable contradiction is not to be promulgated for truth, unless we wish to bring discredit upon revelation itself. The theory I oppose has driven many thinking men into infidelity. That any man can embrace it, I cannot account for, except from the fact, that they have been early taught it, and the dread of feeling the indignation of bigoted men who think it a crime to depart from what they, or their fathers have baptized "orthodox."

Another objection to the theory I advocate, and perhaps the one that stands most in the way of its being received for truth, is, — “If this doctrine is true, why has it never been found out before?”

I do not know but it has been found out before. I lay no claim to being the discoverer of it. I am told that Samuel Bourne of Birmingham, and John Taylor of Norwich, held the same sentiments, “in substance, making due allowance for the shape and colour they have received from the peculiar mind of Mr. Storrs.” Whether that is true or not I know not, as I never saw a line of their writings that I know of. My attention was called to the subject by a small pamphlet I found in New York, some years ago. Who was its author, I did not know, as it had no name attached to it. I read it, but did not think much of it at the time. It is the only thing of the kind I ever saw before or since on the subject till lately. I suppose I felt like the objector; i. e. if this view of the subject be true, why is it that Christians and ministers have not learned it before? Nevertheless, I could not resist the impression to examine the subject for myself. I did so from time to time for several years, and conversed with ministers on the subject; for I would not *then* allow myself to speak upon it with laymen, lest I might lead them into a belief of a doctrine which I had not fully investigated, and be the means of their going astray. I studied the Bible, reading and noting down every text that spoke of, or appeared to have reference to the final destiny of wicked men. The result of my investigations and convictions I have laid before you.

The fact that a particular view of religious truth is *new*, is no proof of its incorrectness; it may be a reason why we should not embrace it without thorough investigation. How many things passed for truth in the dark ages of the church that have since been exploded! and when they were first exposed to the light, the “innovators,” as they were called, were branded as “heretics.”

We should do well to remember that we have but just emerged from the dark ages of the church; and it would not be at all strange if we should find some “Babylonish garments” still worn by us for truth; or to speak without a

figure, we have no reason to suppose that the Reformers, as they are called, divested themselves of all the superstitions and false interpretations that had been put upon the Bible, when ignorant men were kept in awe by the supposed sanctity of the priests.

The Reformers may have done well, considering their circumstances, and the prejudices of their education : but must we sit down and quietly follow exactly in their steps, without employing the understanding and Bibles God has given us, to see if there are not things "new," as well as "old" in God's blessed word ? Our Saviour saith : "Every scribe which is instructed unto the Kingdom of God, bringeth forth out of his treasures, things new and old."

If it is a fact, in science generally, that false theories have been held for ages, may it not be so in religion ?—Since my recollection, the theory has been held, and promulgated for Bible truth, that there were "infants in hell not a span long"—and that "God made some men on purpose to show his power in their eternal torments in hell fire." Yes, and that he "*decreed* all their sins which led to the result," and sent "the gospel to some people on purpose," i. e. with the design, "to increase their damnation !" And it is within my remembrance, that a man was not considered orthodox who did not hold these views. But, I doubt, if any man now can be found who holds such sentiments ; or, if he does, will be willing to avow them.

Is it to be wondered at, then, if in an age when such shocking absurdities are but just passing away, there should be found still left a remnant of doctrine belonging to the same class ?

Benson, an eminent English minister, in a sermon on "The Future Misery of the Wicked," says, "God is present in hell, in his infinite justice and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture—the presence of God in his vengeance catters darkness and wo through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his *love*, so hell would be no hell, if God did not there display his *wrath*. It is the *presence* and *agency* of God, which gives every thing virtue and efficacy, with-

out which there can be no life, no sensibility, no power." He then adds — "God is, therefore, himself present in hell, to see the punishment of these rebels against his government, that it may be adequate to the infinity of their guilt : his fiery indignation kindles, and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintain their being, and render all their powers most acutely sensible ; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert *all* his divine attributes to make them as wretched as the capacity of their nature will admit."

After this he goes on to describe the duration of this work of God, and calls to his aid all the stars, sand, and drops of water, and makes each one tell a million of ages : and when all those ages have rolled away, he goes over the same number again, and again, and so on forever.

And all this he brings forth with a text of Scripture that asserts the wicked "shall be punished with everlasting destruction from the presence of the Lord." Such a description as here given by Mr. Benson needs no comment — it *defies comment* — no language could be employed to make a subject look more horrible than what he has used. He dwelt upon the subject, himself, till his own soul was filled with horror, and he cried out — "Believe me, my poor fellow mortal, thou canst not, *indeed thou canst not* bear this devouring fire ! Thou canst not dwell with these everlasting burnings !"

There must be some defect in a theology, it seems to me, that leads *great men* into such palpable contradictions.

Mr. Benson preached two whole sermons on these subjects, in which he scarcely produces a text of Scripture in support of his theory—they appear to be, throughout, a work of *imagination*.

I consider, to charge the infinite God with the design and determination of exerting his almighty power in holding innumerable human beings in undescribable torments, in interminable conscious being, is of the same character as the other horrible doctrines that I have named ; and is not to be believed without the clearest and most positive testimony. Such testimony the Bible does not furnish, to my

mind, and therefore, I reject such a theory as opposed to the Bible, to reason, and to common sense. The theory I advocate has one great difficulty to overcome, viz : the strong prejudice of early education, backed up by the consideration that the common theory has been so long the established faith of the church. But, even that difficulty is overbalanced by the fact, that the sympathies of our nature, and reason, are opposed to the common theory, and are towards the views I advocate, when once presented to the mind : and a spirit to examine for ourselves, instead of leaving our thinking to others, has gone forth in the earth.

If the fact that a theory has long ago been settled, and always believed by the "fathers," is a good reason for rejecting, as untrue, any other theory, then the Jews have the best reason they could desire for rejecting Jesus of Nazareth as the Messiah. The *Jewish Church* "long ago" decided that he was *an impostor*, and crucified him as such. The Jews of the present day, then, may say—"Our church long ago settled the point, that Jesus was not the promised Messiah ; and who were better qualified to judge than they to whom the Scriptures were committed, and in whose language they were written ? Besides, our *fathers* have always believed and maintained that Jesus was an impostor. Hence, we consider it a settled point."

Now, I ask, if such an argument is not quite as good and forcible, as the one used by some of my opponents, that my view must be false, because, as they suppose, the church long ago fixed on the opposite theory as true, and their fathers have always believed it ? Let such persons make no more attempts to convert the Jews. Indeed, they ought to turn Jews.

Whether others see on this subject as I do or not, it is a matter of unspeakable consolation to me to believe, that the devil and all his works will be utterly destroyed ; and that a universe will appear unstained by sin, misery or death.—If others believe the contrary, it will be no cause why I should disfellowship them, provided they walk in obedience to the will and word of God. The Lord, I trust, has delivered me from that spirit of bigotry which would shut out from my christian regard and fellowship any man, sim-

ply because he does not agree with me in sentiments, especially if he is striving to live a holy life, by obeying the commandments of God ; “for this is the love of God that we keep his commandments”—and “he that saith he loves God and hateth his brother, is a liar and the truth is not in him.”

Whether the doctrine I have advocated is true or false matters not to me, personally, further than truth is concerned. For, by the grace of God, I intend to “fight the good fight of faith,” and “lay hold on eternal life.” All those that do this, I know, for the Bible declares it, will be crowned with honour, and glory, and *immortality*. Those who do not do it, will be cast into the lake of fire, which is the second death.—Awful, indeed, will be their end. O, that sinners may awake to see their danger, and fly from the doom that awaits them ! O, the thoughts of the anguish that a dying sinner must feel ! an anguish kindled up by a sense of guilt, a sight of what, to them, is lost forever, and the curse of a violated law, which will cause them to perish, without recovery and without hope.

SIXTH DISCOURSE.

“I will not contend forever, neither will I be always wroth ; for the spirit should fail before me, and the souls which I have made.”—Isa. lvii. 16.

We are too apt to take the words of Scripture and apply them to all men indiscriminately, without regarding the character of the person spoken of. In this way we pervert the word of the Most High, and sometimes comfort those whom God has not comforted. I conceive, that has been done with the words of my text. They have been applied to all men ; when the context shows, most clearly, they are spoken only of the “contrite ones,” who are “humble and contrite” under the judgments, or chastisements that God had inflicted upon them for their sins : while it is expressly said, in the same connection, there is “no peace to the wicked ;”—God’s wrath abideth on them ; and abiding on them, they will certainly “fail.” The term “fail,” used in

the text, though it has other significations, is, I think, generally used by the prophet Isaiah, to signify "to perish." He says, 21 : 16—"All the glory of Kedar shall fail." And 19 : 3—"The spirit of Egypt shall fail in the midst thereof."

I consider the sense of the text, then, to be this—"With those persons who truly humble themselves, and repent, under my rebukes, I will not continue my displeasure—for if my wrath should remain upon any man, he would utterly perish, soul and spirit, as surely as I have made him."—Hence, the doctrine of the text seems to me, to be this—1st. God is the Creator of the souls and spirits of men, and of course, *can* DESTROY them. 2d. If God's wrath should continue, upon any man, without being withdrawn, it would certainly cause it to "fail"—perish ; or cease to exist : he could not continue in being under it. 3. But upon those who do repent, that wrath shall not abide.

These remarks have chiefly been made to meet an objection that man is composed of three parts—body, soul and spirit ; and that, though his body and soul might perish, his spirit could not. I have used the term *soul* throughout my discourses in its broadest sense as including the essence of what constitutes a man ; and I am satisfied that is the general sense in which the Scriptures use it, though in some texts it is, undoubtedly, used in a more restricted sense, and refers only to that energy that gives activity to the body.

It is a matter of indifference which way it is applied in my text ; for the expressions are such as to include the whole man, and to show that every man on whom the wrath of God abideth will perish—utterly perish—body, "soul and spirit."

I shall now proceed to notice one of the evils of the opposite theory ; or the maintaining that such expressions as die—death—destroy—destroyed—destruction—burned up—perish, &c. are not to be understood literally, i. e. according to their obvious meaning, when spoken of the final destiny of wicked men.

ONE EVIL OF THE COMMON THEORY OF ENDLESS BEING
IN MISERY,

Is,—It sustains the mischievous practice of mystifying, or making the Scriptures to have a secret or hidden meaning, in the plainest texts.

This mischievous practice was brought into the church, almost as soon as the Apostles had left the world. The converts from heathenism seemed intent on uniting heathen philosophy with christianity. Hence they must find an abundance of mysteries in the Scriptures; and the practice of allegorizing, i. e. making the language to contain something that does not appear in the words, commenced and generally prevailed, before the third century. This was done, doubtless, with a view to lead heathen philosophers to embrace christianity, as affording them a fruitful field for their researches. But it led the church astray into the wild fields of conjecture; and every lively imagination could find hidden wonders in the Bible; while the plain literal meaning of the text was disregarded. That fatal practice increased from age to age, till the simplicity of the gospel was totally eclipsed, and the obscuration has not wholly disappeared to this day.

This practice has given occasion to honest people, as well as to infidels to say, "You can make any thing out of the Bible," or "play any tune upon it." And this is true, if men are to be allowed to take texts which have a plain, obvious, and literal signification, and call them mystical or figurative, when there is not a clear necessity for doing so. The Scriptures themselves almost uniformly notify us when the language is to be understood figuratively; and generally, those figures are explained, and the literal interpretation given.

The common method of making the terms life and death mystical or figurative, i. e. to mean something more, and far different from what appears in the literal and obvious signification of the words, I conceive is unwarranted by the Scriptures, and tends only to throw confusion upon the plainest subjects of the Bible, and also to take away the

force and beauty of very many otherwise clear and intelligible portions of God's word.

Let me now call your attention to texts, the beauty and force of which are greatly weakened and obscured by such a course.

Look at the young man who came to our Saviour with an important inquiry, Matt. 19 : 16—What does he say ? Is it his inquiry, "What shall I do to escape endless being in misery ?" No ; but "What shall I do that I may have eternal life ?" How plain the question, on the theory I advocate, and how appropriate the answer, "If thou wilt enter into life," &c. Not—if thou wilt escape endless life in torments—not, if thou wilt have a "happy eternal life," but simply—If thou wilt enter into life. What simplicity, beauty, and force ! all is natural, and easy to be understood.

Again, John 3 : 15, 16, "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." All here, again, is natural, easy, and forcible, on the theory that the wicked are actually to die or perish if found rejecting Christ, who only has eternal life to give. But on the theory I oppose, we must have a whole sermon to explain the meaning of the term *perish*, and make it appear that it does not mean "extinction of being," but eternal life in misery ! I once heard a Doctor of Divinity in New York city preach a whole sermon on that one point ; and that, too, after he had admitted that the primary meaning of the term is "extinction of being." It seems to me it is taking quite too much pains to make obscure the meaning of a word, that of itself is easy to be understood.

In the same chapter, at the 36th verse, it is said : "He that believeth not the Son shall not see life ; but the wrath of God abideth on him." He is already condemned to death, and is dying ; eternal life is offered in the Son of God ; he that will not accept it, through him, shall not possess life, but the wrath of God shall abide on him to the full execution of the penalty, which is death, the wages of sin. Again, John 5 : 28, 29—"The hour is coming in which

all that are in the graves shall hear his voice, and shall come forth ; they that have done good to the resurrection of life ; and they that have done evil to the resurrection of damnation," or condemnation : but to what ? not to eternal life in misery, but to death—the second death, for that is the wages sin has earned. Here the language is natural and forcible, on the view I advocate, and the contrast of life and death is perfect ; but I ask any candid man if it is so on the view I oppose ?

Again, at the 39th and 40th verses : " Search the Scriptures, for in them ye think ye have eternal life ; and they are they that testify of me ; and ye will not come to me, that ye might have life."

They were looking not for eternal happiness merely, or an escape from eternal misery, but simply for eternal life. Yet, when the only physician who could give that priceless blessing calls them to come to him for it, they would not come ; and, as a matter of course, their souls are not saved "from death." Look at the following texts, in the 6th chapter of John . " Labour for the meat that endureth unto everlasting life." " For the bread of God is he which cometh down from heaven, and giveth life unto the world." " I am the bread of life " " And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life." " He that believeth on me hath everlasting life." " I am the bread of life." " This is that bread which cometh down from heaven, that a man may eat thereof, and not die." " If any man eat of this bread, he shall live for ever." " The words I speak unto you, they are spirit, and they are life." " Lord, to whom shall we go ? thou hast the words of eternal life."

That simple life and death are put in opposition, or clearly implied in these texts, is too plain not to be seen by any person of common attention. "NOT DIE,"—"ETERNAL LIFE." Now, a man shall "not die," if the theory I oppose is true, whether he come to Christ or not ; and it would have been just as easy to have expressed the doctrine of eternal being in misery by unequivocal language, as in that, the literal interpretation of which must necessarily lead astray, if that doctrine be true.

Again, John 8 : 12, "He that followeth me shall have the light of life." And at the 51st verse, "If a man keep my sayings he shall never see death." Again, in 10th chapter, "I am come that they might have life." "My sheep hear my voice, and they follow me ; and I give unto them eternal life—and they shall never perish," &c. Does not this language clearly imply, that those who do not follow Christ will perish ? Yes, says the objector, their happiness will perish ! But I ask, if such an interpretation is not forced and unnatural ? Our Saviour says no such thing *Perish* is put in opposition to *life*. By the simple and natural meaning of the terms, there is great beauty and force in the language. Besides, to admit of a departure from the literal meaning of the term *perish*, throws us into the regions of uncertainty ; and if one man may say it means his happiness shall perish, another may say it means his sins shall perish, and so on. But if it signifies simply what the word imports, a destruction of being, then his happiness and his sins perish with him, as a matter of course, and there is no obscurity about it.

Again, the 11th chapter, 25th and 26th verses—"I am the resurrection and the life ; he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me shall never die." How forcible and full of power are those words, literally understood ! But say, to die, means loss of happiness, though the person has conscious being, or life, and you at once strip the expression of our Lord of the energy which it possesses in its plain and obvious meaning.

Again—"I am the way, the truth, and the life : no man cometh unto the Father but by me."

Again, Rom. 5 : 17—"If by one man's offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ ; therefore, as by the offence of one, judgment came upon all men to condemnation, (i. e. unto death ;) even so, by the righteousness of one, the free gift came upon all men, (i. e. in its offer,) unto justification of life ;" "That as sin hath reigned unto death," (i. e. unto

condemnation to death,) "even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Again, in the 6th chapter, 13th verse—"Yield yourselves unto God, as those that are alive from the dead." Now look at such expressions as the following: "The crown of life,"—"The word of life,"—"the grace of life,"—"He that hath the Son hath life—he that hath not the Son of God hath not life,"—"The water of life,"—"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life,"—"This do and thou shalt live,"—"Because I live ye shall live also,"—"We shall also live with him,"—"Be in subjection unto the Father of spirits, and live,"—"God sent his Son, that we might live through him,"—"If one died for all, then were all dead," (i. e., dying, doomed to die; as the body is dead, because of sin, i. e., doomed to die, though not yet actually dead.) "Who died for us, that we should live together with him." These, and a multitude of other texts of Scripture, all speak in plain and unequivocal language, if the view I take of the final destiny of the wicked is correct; otherwise, and if figurative, the imagination must be employed to explain them; and then we find ourselves let loose in the wild fields of fancy; and who shall decide where we shall stop?

WHAT MAN LOST BY THE FALL; OR, A SHORT DISSERTATION ON NATIVE DEPRAVITY.

In my discourse on the inquiry, Are the wicked immortal? I have endeavoured to show that man, by the fall, lost all title to immortality; and had it not been for the "seed of the woman," he would have utterly perished, or ceased to be, as though he never had been. There is not a particle of evidence that the original threatening embraced eternal life in misery; and that idea has puzzled our greatest and most learned divines, to tell how an atonement could be made adequate to redeem man from such a punishment. To meet the case, they have gone to the idea that God, himself, suffered to make the necessary atonement; and then they have started back from that position, as being im-

possible that the Godhead could actually suffer, and so have substituted the "human body and soul" of Jesus Christ, as united with the Godhead, the human nature only suffering. This has led others to deny an atonement altogether, as they have contended that the man Christ Jesus, while the Godhead did not suffer, could not, by any sufferings he might endure, give an equivalent for endless torments in the fire of hell. Pressed with this difficulty, the advocates of the endless being in torments, have been led to say, it was not necessary to an atonement that the sufferer should endure the very same punishment that the guilty were liable to, but only such as should show that God would not let sin go unpunished. Others have taken advantage of this admission to deny the necessity of an atonement at all, and hence have opposed the idea of an atonement. This has resulted in a still further departure from what I think to be truth, and they have taken the position, that if man suffers for his sins, himself, that is all-sufficient; and that his sufferings are bounded by this life, or at most, to a very limited period in a future state, after which he will have an eternity of happiness.

Now, all this confusion and conjecture, for I can give it no higher name, I conceive, arises from not clearly understanding what man lost by the fall, for himself and posterity. Man lost for himself, it is true, holiness and happiness, as well as immortality. But for his posterity, in my judgment, there is not a particle of evidence, in the whole Bible, that he lost any thing but immortality. Doctors of Divinity have puzzled their own brains, and those of students in theology, with laboured efforts to find out what infants need to have done for them, and how God does it, to fit them for heaven. Long and laboured arguments and inquiries have been entered into about the depravity of infants—how they are justified—how they are made holy—and whether all of them go to heaven, or part to hell, &c. &c. The whole of these discussions have only served to make darkness darker. The truth, I conceive, is very simple, and that, perhaps, is the reason why great men overlook it. It is simply this—Adam lost immortality—and therefore could not communicate it to his posterity, any more than an im-

poverished parent could communicate riches to his children ; the consequence is, all his posterity are born, not liable to eternal conscious being in misery, but liable to perish, to lose all life, sense and being ; and what they need, previous to personal sins, is simply salvation from perishing, or they need immortality, eternal life.

Hence, all God does, and all that is necessary to be done to any soul, before personal transgression, is to have eternal life, or immortality, given to soul and body. This God gives to all infants who die in infancy, "for of such is the kingdom of God ;" and the "gift of God is eternal life" — but this gift is "through Jesus Christ our Lord." We see, then, from what Christ redeems little children ; it is from death, or from perishing, not from eternal life in misery, for they were not exposed to that, and, hence, needed no redemption from it.

This view of the subject relieves the mind from the fog and confusion thrown over us by the common theory of total depravity, and which has so long puzzled theologians as well as common people, and rent the churches with controversy.

Christ redeemed man from death, or that loss of being to which he was exposed, and opened eternal life to all ; or, he "abolished death and brought life and immortality to light." But that eternal life is the gift of God, through Jesus Christ. He gives it to all who die in infancy, without requiring any thing to be done on their part ; for this plain reason,—they were incapable of doing any thing, and God requires no improvement of what he has never given.

But with respect to those who have come to years of understanding, the case is different. They are required to *act faith* in the *truths* revealed to their minds under whatever dispensation they may live. Hence under the Gospel, we are required to believe on the Lord Jesus Christ, as he that "came down from heaven" to give "life unto the world." This is the great test question ; because he that truly receives Christ, receives all the other truths connected with his mission to earth ; not only so, but he manifests that faith by obedience ; so that a true faith is as certainly known by the conduct and conversation, as a living man is known from a dead carcass. And for a man to pretend that he has

faith in Christ, while he does not walk in obedience to all the known commands of God, is as absurd as to say, that the body without the spirit is alive ; or, that a sick man has faith in a physician whom he refuses to employ, and whose directions he will not follow.

I conceive, all the "evil nature," about which there has been so much discussion in the world, that man inherits from Adam, is a dying nature ; the entire man perishing. Christ came, that man "might not perish, but have everlasting life : " adults by believing in him ; i. e., receive him as the heaven-appointed dispenser of life. And he that will not thus come to Christ, will not have life, but will perish forever ;—and perish too under an insupportable weight of guilt for having rejected life ; preferring the pleasures of sin, or the things of time and sense, to the enjoyment of eternal life. They have their choice—they chose their good things in this world, and when they leave it, they are reserved unto the judgment to be tried and punished.

They have passed the bounds where that life might have been secured ; and there remains for them, now, nothing but "a fearful looking for of judgment and fiery indignation, which shall devour" [as the word means, "to eat up"—"destroy"—"to annihilate,"] "the adversaries."

I had no intention, at this time, of going into a long and laboured argument on the subject of depravity. I designed only to throw out a few thoughts to show you the bearing of the subject I have had so long under discussion, on other points of doctrine that have been considered obscure and difficult, and which have cost immense labour to the learned to make plain to common minds, and which, after all that has been said and written, have remained obscure.

Now if the view I have taken, with regard to man's exposedness to perish, to die, i. e., to lose all life, sense, and being, is true, I appeal to the understanding of all, if it does not at once make plain the long obscure subject of "inherent depravity ? " What is it ? Why simply this—Every child of Adam inherits a perishing, dying nature, i. e., soul and body both are perishing, or have no principle of immortality in them. Adam could communicate no other, as he lost immortality, i. e., his title to it, the day he sinned, and could only regain it for himself, personally, by a personal act of faith : but

that act of faith did not make immortality inherent in him, that being in Christ alone, and of course, the whole of Adam, separate from Christ, and by natural tendency, was dying, perishing, tending to utter destruction of being. This being the case, he could communicate no other nature to his posterity. By Adam, therefore, "all were dead;" i. e., the natural tendency of all born of him was to perish, in the sense of ceasing to be. Christ "died for all;" first, that all who leave this world in infancy, or prior to personal transgression, might have eternal life, and not perish. How glorious does this view of the subject make Christ appear in his relation to little children! No wonder he took them in his arms and blessed them, and said—"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." And eternally, in glory, will those who die in infancy praise him who redeemed them from death—and saved them from perishing.

Second—Christ died for all, "that whosoever believeth in him (i. e. who are capable of the exercise of faith,) "might not perish, but have everlasting life." Adults then pass from death, i. e., from condemnation to death, unto life, through, or by faith in Christ—and thus are said to be born again; as that which is born of the flesh, i. e., of corruptible, perishing man, is flesh—perishing, corruptible, like him from whom he sprung; so, that which is born of the spirit, i. e., of the spiritual, living Adam, Christ, is spirit, is alive; or, hath eternal life; according to the Scripture which saith, "he that hath the Son hath life," whilst "he that hath not the Son hath not life."

If I mistake not, then, the true state of the case is this.—All men, in consequence of being the offspring of Adam, are destitute of immortality; God has given his Son Jesus Christ, to die for us, that we might not perish, except by our own fault. He takes care to give eternal life to all who are incapable of choosing it for themselves. Those who are capable of making the choice, he sets "life and death before" them, and calls upon them to "choose life," that they "may live;"—if they will not come to Christ that they may have life, they pass on and perish, but they perish under an insupportable load of guilt and shame, for having preferred the things of this life to *eternal life*.

APPENDIX.

THE notion that there is life in the soul of the wicked, or a principle that cannot die, was taken from the Platonic Philosophers, and was introduced into the Church, as a Scripture doctrine, in the third century.

Mosheim, in his Ecclesiastical History, Vol. I. p. 86, says:—"Its first promoters argued from that known doctrine of the Platonic School, which was also adopted by Origen and his disciples, *that the divine nature was diffused through all human souls; or in other words, that the faculty of reason, from which proceed the health and vigour of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth human and divine.*"

Such, I conceive, is the true origin of the doctrine of the natural immortality of the soul. It originated in heathen philosophy, and was grafted on to Christianity to its immense injury. No wonder Paul, Col. 2 : 8, said—"Beware lest any man spoil you through PHILOSOPHY and vain deceit, after the *Traditions* of men, after the *rudiments* of this world, and not after Christ."

The Psalmist says, 37th Psa. 20th verse: "The wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall *consume*; into SMOKE shall they *consume away*." Compare this with Isa. 41 : 11, 12: "Behold all they that were incensed against thee shall be ashamed and confounded; they shall be as *nothing*; and they that strive with thee shall *perish*. Thou shalt seek them, and *shalt not find them*, even them that contended with thee; they that war against thee shall be as *nothing*, and as A THING OF NOUGHT." Compare this with Psa. 92 : 7: "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that *they shall be DESTROYED FOR EVER*." In view of this truth the Psalmist said, 104th Psa. 35th verse: "Let the sinners [literally, *the sinners shall*] be *consumed* out of the earth, and let the wicked [literally, *the wicked shall*] be NO MORE." In view of such a result, he cries out—"Bless the LORD, O my soul. Praise the LORD."

The proof from such texts is too positive, in my mind, to admit of a doubt but that the wicked will *die—cease to have existence*, after their resurrection. Then they will experience the "*second death*," and be found "NO MORE AT ALL."

THE WICKED NOT IMMORTAL.

PAIN AND PUNISHMENT NOT INSEPARABLE.

What is the Scripture argument that the righteous and the wicked are not equally immortal? The Bible expressly declares that the righteous put on "*immortality*"—that they have "*eternal life*," and it as expressly declares that Christ will "burn up the wicked;" yea, that the Lord of Hosts "shall burn them up," so that they shall be left "neither root nor branch,"—that they shall *die*—be destroyed for ever—perish—utterly perish, &c.

The notion that *pain* and punishment are inseparable is erroneous. If pain were essential, in order to constitute punishment, then our laws inflict the lightest punishment, or penalty, on the greatest offenders. But our civil laws are based on the principle that life is a blessing, and the deprivation of that life, an evil, loss, penalty or punishment. If the deprivation of life, which is a blessing, is a punishment, then an eternal deprivation of it will be an eternal punishment. But some think that people cannot be punished unless they are *conscious* of the fact, but the laws of the land do not so regard punishment, or death would be only a momentary punishment, for the law does not look into the future. Besides, you may take a being whose life is the most wretched imaginable, and yet the law would regard the deprivation of that miserable life, even if the individual were a Christian, as the highest penalty it can inflict. It is the deprivation of the life itself—not the pain inflicted, or the pain which God may inflict after death, to which the law looks. Hence the deprivation of a blessing, whether the individual remains sensible of it or not, is punishment, and if that deprivation is eternal, *the punishment is eternal*. If Gabriel were to transgress, and to be instantly, *without a single pang*, blotted eternally out of existence, would it not be to him an **ETERNAL PUNISHMENT**?

No. 1.

THE INTERMEDIATE STATE,

OR, STATE OF THE DEAD FROM DEATH TO THE
RESURRECTION.

By George Storrs.

I consider the intermediate state of the dead to be a topic of some importance, as upon a proper understanding of this subject depends, in a great measure, correct views of the resurrection of the dead; for, it must be manifest that if only a *part* of man dies, there can be no resurrection of *man*, only in part; but, do the Scriptures countenance any other idea than that *the whole man* is raised from the dead?

First, then—Let us inquire what is death?

MILTON, the author of “*Paradise Lost*,” says: “The common definition which supposes it to consist in the separation of soul and body, is inadmissible. For,” he inquires, “what part of man is it that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die which never had any life in itself? Therefore,” he adds, “the separation of soul and body cannot be called the death of man.”

But we can hardly approach this subject without the cry of *heresy* or *infidelity* being raised. — In the same way the Pope might have kept the Reformers in eternal silence, if they had feared his denunciations. Allow me to give another extract from Milton on the above subject. He inquires: —

“Is it the whole man, or the body alone that is deprived of vitality?” He adds—“As this is a subject which may be discussed *without endangering our faith or devotion*, whichever side of the controversy we espouse, I shall freely declare what seems to me the true doctrine, as collected from numberless passages of Scripture, without regarding the opinion of those who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings.’ See *Milton’s Treatise on Christian Doctrines*.

This work of Milton's I never saw till lately. I am so much pleased with his views on this subject that the reader will excuse me if I occasionally make an extract from him ; and I feel the more inclined to do it because I have been denounced as an infidel for holding sentiments, on the subject, which I now find were held by one whom multitudes of Christians have delighted to honour.

I shail endeavour to show, from the Scriptures of truth, that the *whole man*, whatever are his component parts, suffers privation of life, in what we call death.

Turn to the account of man's creation, Gen. 2 : 7. "And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul." God said to this man, this "living soul," without excepting any part of him, "But of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die." Or, as the margin reads, "*Dying THOU shalt die.*" What part of man is excepted in this denunciation? Surely no part. To say, the *mind*, which was principal in the offence, was exempt from death is an absurdity ; or, to make its death to be no more than a state of unhappiness, in my judgment, is doing violence to the testimony of God. That unhappiness was involved, as a consequence of sin, is admitted ; but, that that was *the penalty* for transgression is denied. The penalty is *death*. In explaining the penalty God himself says to man, Gen. 3 : 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the *ground* ; for out of it wast THOU taken : for dust thou art, and *unto lust* shalt thou return." Compare this with Job 7 : 21, "For now shall I *sleep in the dust,*" &c. And the angel says to Daniel, chap. 12 : 2, "Many of them that *sleep in the dust of the earth* shall awake," &c. It was to the *whole man* that his Maker said, "Dying thou shalt die ;" and at death there is a cessation of all consciousness, as truly as that man had no consciousness before his creation : if it were not so it would not be death, but only a change in the mode of man's life. But we will proceed in the Scripture testimony.

The doctrine that the whole man sunk in death was held by the patriarchs, prophets, and apostles. Jacob says, Gen. 37 : 35, "I will go down into the grave unto my son mourning." Job 3 : 12-19, says, "Why did the knees prevent me ? or why the breasts that I should suck ? For now should I have lain still and been quiet, I should have *slept* : then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves ; or with

princes that had gold, who filled their houses with silver; or as a hidden untimely birth I *had not been*; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Also Job 14: 10-12, "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: So *man* lieth down, and riseth not: till the heavens be no more, they shall *not awake*, nor be raised out of *their sleep*." See chap. 17: 13, "If I wait, the grave is mine house;" also 16th verse, "They shall go down to the bars of the pit, when our rest together is *in the dust*." David deprecates the approach of death—and why, if he is going at once into the presence of God? For he himself tells us, in God's "presence is *fulness of joy*;" and yet he speaks in the following strains, Ps. 6: 5, "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Again, Psa. 88: 10-12, "Wilt thou show wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Surely this is strong language; but again he says, Psa. 115: 17, "The dead praise not the Lord, neither any that go down into silence." Surely such language as this cannot be consistent with the common theory in regard to the state of the dead. And that David was not mistaken, Peter affirms in Acts 2: 34, "For David is *not* ascended into the heavens." Now David could not, it seems to me, so earnestly desire to live longer on the earth if he believed the moment of his death would put him in possession of the immediate presence and glory of God; and besides, he declares, Psa. 17: 15, "I shall be satisfied when I *awake* in thy likeness." Now if this was *before* the resurrection, then David would be satisfied without a resurrection: if it was not till *after* the resurrection, then David would be in the presence of God, where "is *fulness of joy*," and yet not be satisfied, because he had not yet had his resurrection: i. e. he could have *fulness of joy* and not be satisfied, if the common notion of the consciousness of the dead be true.

Hezekiah says, Isa. 38: 18, 19, "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Surely if

men go immediately to heaven, who die in the Lord, Hezekiah could have praised the Lord in "nobler strains" to be dead than alive; but he evidently did not understand the doctrine of souls living while their bodies were dead.

Our Lord told his disciples, John 14 : 3, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Christ does not come again at death. This is evident from John 21 : 22, 23, "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?" Here it is clear that the disciples understood that those to whom the Lord should *come* would not die; and hence they did not believe that the Lord comes at a man's death. Our Lord then, in the text, 14th chap., spoke of his coming at the resurrection, to receive his people; at which time they will "see him as he is" and "be like him;" 1 John 3 : 2. Surely they will not be "*like him*" till they have their resurrection bodies; or, till their "vile body" is "fashioned like unto his glorious body." Phil. 3 : 21. Again, 1 Corin. 15 : 32, Paul says—"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." That is, die altogether; for, if that is not the meaning, there is no force in what he says. He evidently makes our entire future existence to depend on the resurrection of the dead. His reasoning, in the remaining part of that chapter, is entirely on the supposition that there are only two states—the *corruptible* and the *incorruptible*—death and the resurrection; not a word does he hint of an intermediate state of consciousness. Not only so, but Paul declares, 2 Timothy 4 : 8, that he does not expect his "crown of righteousness" till the day of Christ's "appearing;" which day, he tells us, in the same connection, 1st verse, is when our Lord shall come to "judge the quick and the dead."

That the soul and spirit die, or cease to have consciousness with the body, may be further proved from such texts as the following: 1 Cor. 5 : 5, "That the *spirit* may be saved in the day of the Lord Jesus;" not in the day of death, but "in the day of the Lord." Job 33 : 18, "He keepeth back his *soul* from the pit." Psal. 22 : 20, "Deliver my *soul* from the sword." Psal. 78 : 50, "He spared not their *soul* from death." Psal. 89 : 48, "Shall he deliver his *soul* from the hand of the grave." Psal. 94 : 17, "Un-

less the Lord had been my help, my *soul* had quickly [margin] dwelt in silence." Isaiah 38 : 17. "Thou hast, in love to my soul, delivered it from the pit of corruption."—Ezek. 18 : 20, "*The soul that sinneth it shall die.*"

The soul of our Lord Jesus Christ was, for a short time, subject to death for our sins. Compare Psal. 16 : 10, "Thou wilt not leave my soul in hell [grave]; neither wilt thou suffer thine Holy One to see corruption," with Acts 2 : 31—David "seeing this before spake of the resurrection of Christ, that his soul was not left in hell [the grave], neither his flesh did see corruption." Peter adds, "This *Jesus* hath God raised up."—Not his body merely, but "*this Jesus*" himself. And our Lord himself says, Matt. 26 : 38, "*My soul* is exceeding sorrowful, even unto death."—Yea, "Christ died for our sins according to the Scriptures"—Yea, God made "**HIS SOUL** an offering for sin." See 1 Corin. 15 : 3, and Isa. 53 : 10.

By overlooking the true Scriptural doctrine of death, teachers of religion have bewildered themselves and others in endless speculations as to the nature of Christ's sufferings, and *how* those sufferings could be an atonement for sin : and they have speculated till they have driven many into an entire denial of Christ's dying for us.—Our Lord Jesus experienced the very same death that Adam and his posterity were subject to in consequence of the original apostacy of man.—Adam and his posterity by *necessity*, as a punishment for sin—Christ *voluntarily*, "that by means of death, for the redemption of the transgressions under the first testament, they which are called might receive the promise of eternal inheritance;" Heb. 9 : 15, which promised inheritance is "eternal life;" for, "this is the record, that God has given to us eternal life, and this life is in his Son," 1 John 5 : 11; who, by his death and resurrection, "hath abolished death, and hath brought life and immortality to light;" both of which, [life and immortality], by death, were hid from man's sight : but Christ was manifest in the flesh "that through death he might destroy him that hath the power of death, that is the devil : and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2 : 14, 15.

The Scriptures do not make death a deliverer, as it would be, if the saints go immediately into the presence of God, but they uniformly point us to the coming of Christ and the resurrection of the dead. Saith our Saviour, John 5 : 28, 29, "The hour is coming, in the which *all* that are in the graves" [not in heaven or hell, but in *their graves*] "shall hear his voice and come forth," &c. "In this passage,"

says Milton, "those who hear, those who come forth, are all described as being in the graves, the righteous as well as the wicked."

Again, 1 Corinth. 15 : 52, "The trumpet shall sound and the dead shall be raised." These dead, Paul had previously told us, are they that *sleep* in Jesus; v. 18. "In such a sleep," says Milton, "I should suppose Lazarus to have been lying, if it were asked whither his soul betook itself during those four days of death. The words of Christ themselves," he adds, "lead to this conclusion: John 11: 11, 13, 'our friend Lazarus sleepeth; but I go that I may awake him out of sleep: howbeit Jesus spake of his death;' which death, if the miracle were true, must have been real. This," Milton continues, "is confirmed by the circumstances of Christ's raising him; v. 43; 'he cried with a loud voice, Lazarus, come forth.' If the soul of Lazarus, that is, if Lazarus himself was not within the grave, why did Christ call on the lifeless body which could not hear? If it were the soul he addressed, why did he call it from a place where it was not? Had he intended to intimate that the soul was separated from the body, he would have directed his eyes to the quarter whence the soul of Lazarus might be expected to return,—namely, from heaven: for to call from the grave what is not there, is like seeking the living among the dead, which the angel reprehended as ignorance among the disciples, Luke 24 : 5."

With one more extract from Milton I will close this part of the subject, and then take up more fully objections. On 1 Pet. 3 : 19, "By which also he went and preached unto the spirits in prison," Milton says, "literally, *in guard*, or, as the Syriac version renders it, *in sepulchres, in the grave*, which means the same; for the grave is the common guardian of all till the day of judgment. What therefore the apostle says more fully, chap. 4 : 5, 6, 'who shall give account to him that is ready to judge the quick and the dead; for, for this cause *was* the gospel preached also to them that are dead,' he expresses it in this place by a metaphor, 'the spirits that are in guard;' it follows therefore that the spirits are dead."

OBJECTIONS CONSIDERED.

1. It is said—Our Lord told the thief "'To-day shalt thou be with me in paradise."

If by *to-day* we are to understand that *literal day* that our Lord hung upon the cross, it is not so easy to prove that it took place, from the fact that three days afterwards the "same Jesus" told Mary, John 20 : 17; "I am *not yet*

ascended to my Father." So, *then*, the thief could not have been in paradise with Christ before our Lord himself had ascended. But if by *to-day* is only to be understood *quickly*, or in a short time, it may be answered, that at Jesus' resurrection "many of the saints that slept arose, and *came out* of their graves after his [Christ's] resurrection." Christ was the "first born from the dead among *many brethren*." See Col. 1: 18, and Rom. 8: 29. Thus the promise of Christ was fulfilled to the thief, if he was among those who arose with the Saviour.

But again. The punctuation in our Bibles is not inspiration, but the work of men. Then this text may be read thus; "Verily, I say unto thee to-day; Thou *shalt* be with me in paradise." Or, as some of the Greek copies of the New Testament read the thief's prayer—"Lord, remember me in *the day of thy coming*." The answer then is—Verily, I say unto thee, this day [i. e. this day of Christ's coming, of which the thief had spoken] thou shalt be with me in paradise.

It was an assurance to the thief that his prayer was accepted; and that in the day that our Lord should come into his kingdom the suppliant should have a part in it.

2. It is said—"Paul desired to depart and be with Christ, &c.; and therefore, he must have believed in the conscious state of those who have left the body." But we will let Paul explain himself. He says, Phil. 1: 23—"I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Compare this with 2 Cor. 5: 1 to 8—"For we know, that if our earthly house of this tabernacle were *dissolved*, we have a building of God, an *house not made with hands*, eternal in the heavens. For in this we groan, earnestly desiring to be *clothed upon* with our house which is from heaven; if so be that being *clothed* we shall not be *found naked*; for we that are in *this* tabernacle do groan, being burdened: *not* for that we would be *unclothed*, but *clothed upon*, that MORTALITY might be swallowed up of LIFE."

Here the apostle shows, that his desire was not to be *unclothed*, or to be a "disembodied spirit," but to be clothed *upon* with his house from heaven; for, "this *mortal* shall *put on immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Now it was for this the apostle waited; and that was what he *desired*, as may further be seen by Rom. 8: 23,—"*We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our BODY*." From all this, it appears to me, it is evident that Paul's desire was to be

absent from the *mortal* body and to be present with the Lord, not in an unclothed state, but in his heavenly, or *im-mortal* body. This state the apostle did not expect till the *appearing* of Christ, as is evident from 2 Timothy 4 : 8,—“There is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at *that day*: and not to me only, but unto *all* them also that love his *appearing*.” All the saints are to have their *crowns* at the Lord’s appearing.

3. It is said—“Moses and Elias appeared with our Lord at his transfiguration, and therefore they must have been in a conscious state.” That I admit. Elijah was translated and did not die. As to Moses, it seems likely that he was raised from the dead, from the consideration that Jude tells us, 9th verse, that Michael had a dispute, about the body of Moses, with the devil. Now what was that dispute! My opinion is this: The devil had no clear idea of the resurrection, and supposed that all the human family that he could bring under the power of death had perished for ever. Up to the time of Moses, one only; *viz.* Enoch, had escaped death. Satan, in his own estimation, had proved thus far a most triumphant conqueror. He saw Moses, like Enoch, walking with God, and doubtless expected that he too would be translated, that he should not see death; but Moses committed a trespass at the waters of Meribah, and the Lord told him he should *die*. What malicious joy must have filled the devil’s heart when he heard that Moses was to die! such a triumph Satan had hardly anticipated. Next Satan sees of Moses he stands in the presence of God. As he had no knowledge of the resurrection, how natural in his “*contention*” with Michael, would it be for the devil to accuse God with falsehood! As though he should say—“God said Moses should die, but he did not, for there he stands in the presence of God.” Michael did not inform the adversary that Moses had been raised from the dead, but simply said, “The Lord rebuke thee.”

That Moses was raised from the dead is strongly probable, from the fact that he was an eminent type of Christ. See Deut. 18 : 15, 18 — “The Lord thy God will raise up unto thee a Prophet—*like unto me*,” &c. The probability that Moses was raised from the dead is quite as strong as the conjecture of our commentators, that the devil wanted to find the body of Moses, to lead the Israelites into idolatry with it, and hence disputed with Michael about it.

If my view is correct, Moses, though he died, was raised from the dead, and hence at the transfiguration the kingdom of God was presented in *miniature*; Christ in his glory—

Elias, the representative of all that will be changed *without dying*, and Moses, the representative of all that sleep in death.

If it still be urged against this view that the apostle says, Col. 1: 18, that Christ is "the first born from the dead," I answer, first — He is the first born from the dead in an eminent sense; that is, upon the *certainly* of his resurrection depended the resurrection of all men: if he, therefore, were not raised, none of the dead ever would have been, or ever will be. This is the apostle's argument throughout the 15th chap. of 1st Corinth.

Again; it is not true, in an *absolute* sense, that Christ was the first born from the dead; for Elisha raised the widow's son, of whom it was expressly said "the child *was dead*;" 2 Kings 4: 32. Our Lord also raised several from the dead before his crucifixion.

Again, I remark: Our Lord was the first born from the dead "among many brethren." He gave assurance, John 5: 25, that "The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." That hour came when our Saviour hung on the cross and "cried with a LOUD VOICE—and gave up the ghost;" then "the rocks rent; and the *graves* were opened; and many bodies of the saints which *slept* arose, and came out of the graves *after* his resurrection," &c. This company, I apprehend, constitute the "*many brethren*," among whom Christ was "the first born from the dead," and are the "*first fruit*" with "Christ," and the pledge of the resurrection of *all* that sleep in Jesus '*at his*' *second* '*coming*.'

Hence, we may understand the apostle, not as teaching that Christ was the first ever raised from the dead; but, as first, because the resurrection of all others depended upon him; and the first whose personal resurrection quickened others to life, even the "many brethren" of whom he speaks.

4. A brother writes me, saying — "The Saviour saith — Whosoever liveth and believeth in me shall never die." This, he supposes, disproves my idea of the *sleep* of the dead saints. But if that brother will look at that text with the context, I think he will see, *first* — that the subject of discourse was the *resurrection* of the saints, and not about an intermediate state. Look at the subject, John 11: 23, 25. "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know he shall rise again in the *resurrection at the last day*." It seems she had no idea that he had *gone to heaven*. "Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead

'when the resurrection of the last day comes] yet shall he live: and whosoever liveth [or is alive when that day comes] and believeth in me, shall *never die*'—shall not die at all but be "*changed* in a moment, in the twinkling of an eye.' See 1 Cor. 15: 51, 52.

Again, this brother says, "The Saviour, to convince the Sadducees of the certainty of the resurrection, declares that Abraham, Isaac, and Jacob, were living."

We do not always pay that attention to the *subject* of discourse that we ought in interpreting the Scriptures. Let us look at this portion of the Bible. Luke 20: 27—38.—The Sadducees, who "deny that there is *any resurrection*," come to our Lord and present what they suppose to be a strong case. Our Saviour tells them, that "They that are accounted worthy to obtain that world, and the resurrection from the dead," &c., "can *die no more*." The expression denotes that they had *once* died. He adds—"Now that the dead are [to be] *raised*, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, [as he would be, if there is to be no resurrection] but of the living." *Therefore*, there will be a resurrection of the dead; or else Moses' language does not prove the resurrection of Abraham, Isaac, and Jacob. It is evident that there can be no force in the allusion to Moses, unless it was brought to prove the *resurrection* of the dead, and the allusion shows us that the life of those patriarchs depended upon such resurrection: and "God, who calleth things which be not as though they were," [see Rom. 4: 17] counted Abraham, Isaac, and Jacob, as living, because they shall *surely* come up in the resurrection to life eternal; and let us not "be ignorant, that one day is with the Lord as a thousand years, and a *thousand years as one day*;" so that the time from the death of Abraham, Isaac, and Jacob, to their resurrection, is as no time with God. Now, if those patriarchs were *actually* then living, how does our Lord's appeal to Moses prove the resurrection? It might prove the existence of spirits, but not the *resurrection*, the very thing it was designed to prove.

But let us look at this case further. The Sadducees after stating the case add—"Therefore *in the resurrection* whose wife of them is she?" It seems there was no difficulty in their minds about the intermediate state, though the seven husbands and the wife had all gone into it. If our Lord had taught consciousness in the intermediate state, it seems most natural to suppose the Sadducees would have inquired: "Whose wife *is she now*? for they are all alive." But they

pass over the intermediate state to the resurrection; evidently, to my mind, because no such doctrine was held by the Jews, or our Lord, as the dead being *conscious* till the resurrection. The very idea is a palpable absurdity. The wages of sin, and the penalty of the law, is *death*. And that which introduces us into a state, in which, we “know more than all the world,” as it is said, often, of a man when he dies; cannot be death, but a far superior life. I conclude, the Scripture testimony is true—“*the dead know not any thing.*” If I am called an “*infidel*” for that, be it so.

5. It is said — “That the souls of the righteous have a sensible state of existence separate from the body, we learn from the circumstance of Paul’s being caught up to Paradise; he says—‘Whether in the body or out of the body I cannot tell; God knoweth.’ Now, if he had believed in the unconscious state of the dead, he would have supposed that he *must* have been in the body, and of course would have expressed no doubt on the subject.”

In reply, I might say—If Paul had believed in a conscious state after life had become extinct, and that the spirit of man exists separate from the body in a sensible state, “he would have supposed that he *must* have been” *out of* the body, and of course would have expressed no doubts on the subject.” But his expression, I apprehend, only indicates that the revelation was made in such a manner as that *man* could not explain it.

6. It is said — “That our Lord confirmed the belief that the spirit has a conscious state separate from the body, by saying to his disciples, after the resurrection, ‘Handle me and see, for a spirit hath not flesh and bones as ye see me have.’” The error here, I suppose, is in supposing that our Lord must have reference to the spirit of a *man*. Angels are spirits, but have not a body of “flesh and bones;” yet they have, doubtless, bodies in some form, though spiritual.

7. It is said — Rev. 6: 9—11, proves the conscious being of the righteous before the resurrection — “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were; should be fulfilled.”

Let me ask the objector—Had those souls any conscious being at the time John saw them and heard them cry? So

far from it, they were not born, and had no being at all, only in the purpose of God, for several hundred years after John saw them. It was under the fifth seal, or bloody persecutions of papacy, that John viewed this scene. And the prophecy was evidently given for the comfort and encouragement of Christians that might be called to suffer under the papal power. That persecution would be long; and there would, hence, seem to be a disregard, on God's part, to the sufferings of the saints; and they are represented as crying, 'how long,' &c., and their feelings are clearly expressed by Isaiah, 49: 14,—“But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me.” But God causes it to be written for the comfort of his church, in that sorrowful age, that he regards all their sufferings, and will in due time avenge their blood. The Lord told Cain that—“The voice of thy brother's blood crieth to me from the ground.” Does that prove that Abel's blood had a conscious being and a tongue to talk? The expressions denote no more than that God regards whatever his people suffer, and will avenge the injuries done to them, though he may seem to delay; and this is written for the comfort of the saints while passing through their trials. To suppose the feelings expressed, under the fifth seal, by the martyrs, were their feelings *after* they left this world, is to suppose they were *not happy*, if they were *conscious*; but in God's “presence there is fullness of joy;” and, therefore, the feelings expressed by the martyrs, if expressed in *words* at all, must have been *before* they left this world, and while yet in a state of suffering.

8. The case of the rich man and Lazarus, Luke 16, is supposed to form an insurmountable objection to the theory of the sleep of the dead. I admit there are difficulties in this text, but the difficulties are not so great to harmonize this with the unconscious state of the dead, previous to the resurrection, as to harmonize the common theory with the mass of Scripture testimony that the dead are asleep—that they “know not anything,” &c. We will now examine this case.

By parables as well as facts the Bible communicates instruction. In order to a right understanding of the speaker or writer, we should first inquire what was the object in view, or the instruction intended to be imparted. This we can only learn from the text, context, and comparing it with other portions of revelation.

There appear to have been several points intended to be impressed upon the people, by our Saviour, in the text now under consideration; and the instruction is the same whether it be considered a parable or history of facts.

“That this is only a parable,” says Whitby, in his Commentary on this place, “and not a real history of what was done, is evident; (1.) Because we find this very parable in the *Germara Babylonicum*, whence it is cited by Mr. Sheringham, in the preface to his *Joma*. (2.) From the circumstances of it, viz., the rich man’s *lifting up his eyes in hell*, and *seeing Lazarus in Abraham’s bosom*—his discourse with Abraham—his complaint of being *tormented with flames*—and his desire that Lazarus might be sent to *cool his tongue*: if all this be confessedly *parable*, why should the rest, which is the very parable in the *Germara*, be accounted a history?” Lightfoot, also, remarks upon this subject—“Whoever believes this not a parable, but a true story, let him believe also those little friars, whose trade it is to show the monuments at Jerusalem to pilgrims, and point exactly to the place where the house of the ‘rich glutton’ stood.” The outlines of this parable are found in a work, supposed to have been written while the Jews were in Babylon, or shortly after, called the “*Germara Babylonicum*.” It was, most likely, founded on the *pagan* notion of the future state; and which some portion of the Jews imbibed. Their own Scriptures revealed no such doctrine. Their intercourse with the pagans, during their captivity, would naturally lead some of them to imbibe the notions of their masters.

If it be said, our Lord would not have used a story not founded in fact to convey instruction, but would have corrected the error: I answer, *First*, There is no evidence that the sentiments expressed in the “*Germara*” were adopted to any great extent among the Jews, though the Pharisees, to whom our Lord spoke, were doubtless familiar with the story. *Second*, There is no evidence that our Lord ever corrected, in positive language, the sentiment, prevalent, to some extent among the Jews, of the transmigration of souls, borrowed also from the pagans; and which even the disciples had imbibed, as appears from John 9:2, where they ask—“Who *did* sin, *this man* or his parents, that he was BORN blind?”

Those who oppose the unconscious state of the dead, maintain that “disembodied spirits” can talk, &c. Let me ask them one question:—Could Lazarus have come back and warned the rich man’s brethren without being raised from the dead, or without a resurrection? If you answer, “*Yes*,” I reply—It is evident from this very parable that he could not: for Abraham says, “If they hear not Moses and the prophets, neither will they be persuaded though one ROSE from the dead:” which shows, that if Lazarus did go to the

rich man's brethren he must have a resurrection from the dead to do so. Hence it is evident that "disembodied spirits" cannot talk and hold converse with men, and of course are not conscious; for angels can, and have appeared to men, and talked with them; and if dead men were conscious they *might* do the same without a resurrection: but Lazarus could not do it unless he "*rose* from the dead," our Lord being judge;—therefore, our Lord being judge, dead men are incapable of making communications to men; hence, this very discourse of our Saviour, instead of proving the consciousness of dead men, proves just the *reverse*.

The Greek word here translated *hell* is "*hades*," which, as Wakefield, I think, truly observes, "*nowhere means hell—gehenna—in any author whatsoever, sacred or profane.*" It was not, therefore, "*beyond the grave*," *hades*—but *in the grave*. Hence, if it is a *matter-of-fact* case, the rich man, in his grave, could see, hear, and talk! And mark, our Saviour does not say his *spirit* did these things, but the *rich man himself*. Now he had expressly said "*the rich man died and was buried [literally] in the grave.*" The Bible affirms, in plain and positive language, that there is *no knowledge* in the grave. See Ecc. 9 : 10. From the point then, where our Lord says, the rich man was buried in the grave, we have no authority to understand his language in any other light than as figurative; like "*the voice of thy brother's blood crieth to me from the ground*;" or "*the stone shall cry out of the wall, and the beam out of the timber shall answer it.*" Hab. 2 : 11. And we might just as well pretend that a stone or beam are *conscious*, and can talk, as to contend from the case of the rich man that men are conscious, can see, hear, and talk when they are dead and in the grave: unless you can first prove, from some plain and positive testimony in the Bible, that the dead are really *not dead*. It is not unusual, in the Bible, to represent things without life as acting and talking. See Isa. 14 : 8. Prov. 8. Psal. 93 : 3. Judges 9 : 7—15. The Pharisees were continually crying amidst the miracles the Saviour wrought—"What sign showest thou? What dost thou work?" By a discourse in which our Lord shows the folly of trusting in riches, and of trusting in being *sons* of Abraham, he also preaches to them, that such was their hardness of heart, and obstinacy, that if one rose from the dead they would not believe. Our Saviour told them, on another occasion, John 5 : 46, 47, "Had ye believed Moses, ye would have believed me. But if ye believe not his writings, how shall ye believe my words?" In his discourse on the rich man, he tells those

Pharisees "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Let it be remembered, it was the Pharisees that our Lord was addressing, in the discourse on the rich man. See the 14th and 15th verses of the 16th chapter of Luke. "And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God."

Again. If the case of the rich man is to be understood as "a matter of fact" case, he must be presented in the resurrection state; for he has a *tongue* that he wants cooled, and is tormented in a "*flame*." Now, a "disembodied spirit" cannot be tormented in a *flame*, nor has it a tongue that can be cooled with "water."

On this text Milton writes: "Christ, for the sake of the lesson to be conveyed, speaks of that as present which was not to take place till after the day of judgment, and describes the dead as placed in two distinct states," but, "he by no means intimates any separation of the soul from the body." — [*Treatise on Christian Doctrine*].

9. It is said, Eccl. 12: 7, "The spirit shall return to God who gave it." This text is supposed to form an objection to the doctrine of the sleep of the dead. But it is as true of the wicked as of the just, that their spirit returns to God. So we might prove universal salvation on the principle of the objector. Observe: the spirit *returns* to God who *gave* it. Let me ask, was it in a conscious state *before* it was given? If not, how can it be proved that it was in a conscious state *after* it returns? I do not see but we might as well argue, that because the body has feeling while we have life, it must have feeling after it "*returns* to dust."

Solomon uses the term "spirit" in the 3d chapter 21st verse, to signify, the *life*. The term has various significations; one of which is, life, or breath. This returns to God, and by him is preserved until the resurrection, when the body is re-organized, and the breath, or spirit, re-enters it, and it stands up, once more, a "living soul." The apostle Paul, it seems to me, clearly makes our entire future existence to depend on the resurrection; for, he tells us, if the dead rise not, "then they also that are fallen asleep in Christ are *perished*." They are not perished if they have conscious being, even though the body were never raised.

Ezekiel, 37th chapter, sets this subject in a clear light. After the bones had come together, the sinews and flesh

come upon them, and the skin covered them, he then prophesied, saying, come from the four winds, O *breath*, and breathe upon these slain, that they live—and the breath came into them and they *lived*." Nothing is here said about their *souls* coming from heaven; but the *breath* came and they lived. That breath had returned to God, at death, as "the dust returned to dust;" but was no more in a conscious state than the mouldering body, till the resurrection; then the entire man *awakes*, and "lives again."

10. A brother, who opposes my views, refers to 1 Thess. 4: 13, 14. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." On this text the brother says: "He will not bring their *bodies*, for they are already here and will arise to meet him, instead of being brought down with him. It must be some *part* of the dead which God will bring with him. What part it is, which will come then, it is not hard to determine:" *i. e.* their *souls*.

Let us analyze the text, and see if it does not teach the doctrine I advocate. What is the doctrine contained in it? *First*: The dead "are *asleep*." *Second*: They are not to sleep always—for, they shall have a *resurrection*, just as certain as that Christ was raised. *Third*: The proof of it is this: "Jesus died and *rose* again"—"God BROUGHT again *from the dead* our Lord Jesus Christ," (See Heb. 13: 20,) "*even so* them also which sleep in Jesus will God *bring* with him:" not from heaven, but "*from the dead*." Not a word does Paul say of their "*being brought down* with him." No. God *brought* Christ *from the dead*; that is the apostles' argument; therefore those that sleep in Jesus, God will *also* bring from the dead; and of this *fact* "I would not have you to be ignorant, brethren, that ye sorrow not as others which have no hope" of a resurrection. The apostle, in the verses following, goes on to tell the time *when* the resurrection of them that sleep in Jesus will take place; viz: at the coming of the Lord; but says not one word about the Lord bringing their "*souls*" from heaven.

If it be said, The expression, "*bring with him*," makes it necessary to understand it as something done at the *same time*, I answer, the same apostle says, Eph. 2: 5, God "*hath quickened us together with Christ*." Does that imply that Paul was quickened at the "*same time*" that Christ rose from the dead? Surely he was a bloody persecutor some years after that. "*With him*," then, signifies no more

than the certainty of the event. As God *brought* Christ, the head, from the dead, so the Church, which is Christ's body, God will bring *with* him. They will not remain under the power of death seeing God brought up their head. But "If Christ be not raised, then they that are fallen asleep in Christ are perished." See 1 Cor. 15: 17, 18.

I will now give my own opinion in regard to the doctrine of an intermediate state of conscious being, between death and the resurrection. I believe it to be a Papal corruption of the word of God. Papacy commenced pardoning living men's sin, but could not make money fast enough that way. and so conjured up an intermediate state, in which they manufactured their "Purgatory, Limbus Infantum, Limbus patrum," &c. Then the people must pay money to the priest to baptize their children, to keep their souls out of "Limbus Infantum," or that purgatory where they were taught "all the souls of *unbaptized* children would go, until original sin is well paid away by the help of holy masses said for them." "Money, money, MONEY," now the priest could cry, and cry it too to his entire satisfaction; for he had manufactured his *invisible* conscious state, which the blind people could not see, and so the priest must be paid to his heart's content, or the souls of children and departed friends would be retained in purgatory; and thus a fine field is open to gratify the avarice of a corrupt priesthood. And then, such a state of consciousness was necessary, into which to put departed saints, in order to make intercessors of them, and thus open another fruitful field to accumulate money and make the ignorant people wonder. Thus the way was fully opened for any superstition that the "Man of Sin" chose to practise. And how, I pray, can you prove to a Papist that it is unavailing for him to ask help of departed saints? You cannot but admit it was right while these saints were upon earth, to ask their prayers; and if, after death, they are in a conscious state, and in the presence of God, have they not as much power with God as while on earth? And if so, why may we not ask their intercession now as while here? How shall a Papist be answered? Surely, the only Scriptural answer seems to be, — the saints who have died are "*asleep*" — and "*the dead know not anything.*" Therefore it is as useless to ask their intercession, as it is to ask that of a block, or a stone; and is no better than asking the help of any other idol of wood or stone."

It is true, that the Papists should not be taxed as the original propagators of the doctrine of souls living after the body is dead; they only brought the theory to perfection.

It grew up, as Milton truly intimates, "in the schools of" heathen "philosophy." But on that point I may say more hereafter. Wherever it originated its fruit has been "evil, and only evil, and that continually." It has given birth to all the Papal worshipping of saints, with all the superstitions connected therewith; it has turned off the eyes of Christians from the hope of the gospel, viz: the personal revelation of the Lord from heaven, so that the second coming of our blessed Lord has almost ceased to be an object of desire or expectation; and the Christian hope, to a great extent, has been changed to an expectation of death, the king of terrors, instead of looking for our Lord, the king of peace, from heaven to "change our vile bodies." It has led thinking men into infidelity, and it has led, and is leading ministers and members of the churches into a denial of the resurrection of the body. And why should they not deny it? If the saints are in a conscious state after death, and of course perfectly happy, for what, I pray, do they want to come back after their bodies, which have been turned to corruption? If it is answered, "To perfect their happiness,"—I reply, "In thy presence is *fulness* of joy." Ps. 16: 11. What *more* can the saints have than "fulness of joy?" If they go in their disembodied state into the presence of God, and are perfectly happy, it would seem, it must be a repulsive idea to think of ever again entering a body which was, while in it, a source of trouble, and caused them to "groan."

How could Paul say, 1 Cor. 15, "If the dead rise not, then they that have *fallen asleep* in Christ are *perished*?" if the saints go into a conscious state of blessedness the moment they die? If it be said, Paul means their bodies are perished, I reply, one would think that was no great cause of regret, if their souls are perfectly happy without their bodies. It seems to me, that Paul intended to teach—that our entire future existence depends on a resurrection from the dead; and if there be no resurrection, then, at death, man *ceases to have existence*, and will live no more for ever.

This intermediate conscious state, I apprehend, is what has entirely hid the glory of the resurrection from the minds of men, and led many ministers and others to deny that there is any resurrection of the body; and I should not think strange, if the world does not come to an end soon, if the churches, so called, should deny altogether, that there is any resurrection of the dead; or take the ground that "the resurrection is past, already;" that is, say, "a man receives his resurrection body when he dies, and never returns for the body he put off at death;" thus "overthrowing the faith of some." See 2 Tim. 2: 18.

THE STATE OF THE DEAD. — No. 2.

“TO DIE IS GAIN.”—PHIL. 1:21.

The above expression is *one* of the main pillars, if not *the* main one, that is relied upon to disprove the doctrine that “*the dead know not anything.*” I shall now suggest an interpretation of this phrase, differing from any of my previous thoughts.

Begin at the 12th verse of the 1st chap. Phil. “I would *ye* should understand, brethren, that the things which have happened unto me have fallen out rather *unto the FURTHERANCE of the gospel*; so that MY BONDS in [margin—“for”] *Christ are manifest* in all the palace, [Cæsar’s court] and in all other places. And many of the brethren in the Lord, *waxing confident by my bonds*, are MUCH MORE BOLD to speak the word *without fear*. Some indeed preach Christ even of envy and strife, and some of good will. The one preach Christ of contention, not sincerely, supposing to add *affliction to my bonds*; but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding every way, whether in pretence or in truth, CHRIST *is preached*; and I therein rejoice, yea, and I will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ, according to my earnest expectation and my hope, and that *in nothing I shall be ashamed*, but that with all boldness, as always, so now also, *Christ shall be MAGNIFIED* in my body, *whether by LIFE OR DEATH*. For to me to live, is Christ, [is to “magnify” Christ,] and “to die is gain,” to Christ and his gospel; as *hitherto* “the things which have happened unto me have fallen out unto the *furtherance of the gospel*,” so I shall “magnify” Christ still, even if I “die” for him.”

In the previous verses the apostle had declared that all which had befallen him hitherto had only tended to *further the gospel*; and at the 20th verse, he expresses his strong confidence that still, “Christ shall be magnified” in him, “whether it be by life, or by death.” Thus he expresses his purpose to *magnify* his Master at all events—whether it was by living to labour and suffer for Christ, or by dying for his cause: either way he was determined Christ should be *magnified*. In the next verse he expresses the same confi.

dence, that *whichever* it should be, that such would be the result—his Lord would get glory to himself: hence he says, “For to me to live is Christ,” [to *magnify* Christ] “and to die is gain.”—“Gain” for whom? I answer, *for Christ*; for, thereby Christ will be magnified even more than by my life, or he will not suffer me to die; for he has the keys of death; and so long as he sees he can be more magnified by my life than by my death, so long my life will be continued; but when he sees that it would be “*gain*” to his cause for me to die, a martyr, then I shall magnify him by death.

‘But if I live in the flesh, [a corruptible state] this is the fruit of my labour,” [what is the fruit of his labour? suffering and pain] “yet what I shall choose I wot [know] not. For I am in a strait betwixt two,” [“betwixt two” what? Do you say, whether to *live or die*? I think not, but] “having a desire to depart and be with Christ; which is far better,” than either to live in the flesh *or die*. The contrast, I apprehend, was not between life or death, but between *life and death* on the one hand, and *being with Christ* on the other. If he could have his choice, he would desire that “mortality might be swallowed up of life,” when he should “be with Christ,” in preference to living in this corruptible state, or dying. It was in other words, “*immortality*,” that Paul desired—a perfect deliverance from corruption and death both: knowing that when he “who is our life shall appear, then” he should “appear with him in glory.” Hence he was looking for the Lord Jesus from heaven, to *change his vile body*, as he says in the third chapter of the same Epistle. And he further says, that at present, while in this corruptible state, he labours and suffers—“*If by any means* I might attain unto the resurrection of the dead.” This shows that Paul was looking not to death for deliverance, or to be with Christ, but to the resurrection, or a *change* of the vile body, which would be equivalent.

I think the meaning of the 21st verse is expressed in the above paraphrase, and is, as if the apostle had said—

“If I live I shall magnify Christ; and if I die Christ shall *gain* still greater glory in me, or by me.” It expresses the perfect confidence Paul had in leaving himself entirely in the hand of his Lord and Saviour:—whatever befell him, Christ would be *magnified*, “whether by life or death;” and such was his entire devotion and consecration to his Redeemer, that he should be perfectly satisfied, whether it was ordered that he should die or live, and he knew not which to choose; but he had a *desire* to depart from this corruptible state, or have his vile body changed, and be *with Christ*, which was far better than *either to live here or there*.

THE STATE OF THE DEAD. — No. 3.

“*Gehenna*,” the Greek word translated “*Hell*,” and used in the New Testament in relation to the punishment of the wicked, a learned author says, “Does not occur in the Septuagint Greek of the Old Testament, nor in any classic author in the world. The term does not occur in any letter or communication to the Gentiles. It was understood by the Jews and employed *only* in discourses with them. It occurs 12 times in the New Testament: 7 times in Matt.; 3 times in Mark; once in Luke; and once in James. Three of these the term appears to be used figuratively; viz., Matt. 5:22; 23:15; and James 3:6.”

The places where this word occurs are Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33. Mark 9:43, 45, 47. Luke 12:5. James 3:6.

“*Hades*,” is a Greek word which occurs *eleven* times in the New Testament, and is *ten* times translated “*hell*,” and *once* “*grave*,” viz., 1 Cor. 15:55. It is found in the following texts, viz., Matt. 11:23; 16:18. Luke 10:15; 16:23. Acts 2:31, 27. Rev. 1:18; 20:13, 14.

The Hebrew word “*Sheol*,” of the same import as *hades*, used in the Old Testament, is translated “*hell*” 31 times. It never signifies a place of torment. How would it sound in the mouth of Jacob to translate “*Sheol*,” “*hell*?” See Gen. 37:35. “I will go down into *hell* [*Sheol*] unto my son mourning.” Was Joseph, if dead, in a place of torment? And was Jacob so unreconciled that he wished to go into that place of torment also? Our translators saw the absurdity of such a translation, and rendered it “*grave*,” a perfectly correct translation.

Dr. Campbell says:—“Before the Captivity, and the Macedonian and Roman conquests, the Jews observed the most *profound silence* upon the state of the dead, as to their happiness or misery. They spoke of it simply as a state of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans they *insensibly* slid into their use of terms, and *adopted* some of *their ideas* on such subjects as those on which *their oracles were silent*. Even Peter, an apostle of Jesus Christ, adopts their word ‘*tartarus*.’ 2 Pet. 2:4. In the original it is neither *Gehenna* nor *Hades*, but *Tartarus*.” Peter was writing to *converted Gentiles*. That accounts for his using that term. Dr. Campbell says:—“The gates of *hades* [the grave] is a very natural periphrasis for death.” He adds—“We have sufficient evidence, sacred and profane, that this is its meaning.

“*Tartarus*” signifies, rather, a place of imprisonment.

From the foregoing facts, several thoughts arise:—

First. There is no evidence in the Old Testament of any *conscious existence* between death and the resurrection. God made no revelation to the posterity of Jacob of any such doctrine.

Second. The doctrine of the intermediate conscious state of the dead is a *pagan fable*, derived from the Greeks and Romans.

Third. The Old Testament teaches that the dead are silent, inactive, and without knowledge. "*In Sheol there is no knowledge.*" Ecc. 9:10.

Fourth. "*Gehenna*," the term sometimes employed in the New Testament in speaking of the punishment of the wicked, was used *only* in discourses with the Jews, who were perfectly familiar with its meaning, and could not well understand it in any other sense than that of utter destruction. The word is derived from "*Ge*"—*valley*—and "*Hinnom*," the name of a man. Divines studiously keep the true reference of the term "*hell fire*"—"gehenna"—out of sight. Says THE POLYMICRIAN GREEK LEXICON to the NEW TESTAMENT, "*Gehenna*, properly the valley of Hinnom, south of Jerusalem; once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

The incorrigible sinner, like the filth about Jerusalem, and the dead bodies of malefactors, if not utterly consumed would keep alive the plague in the universe; hence, they shall be "cast into *Gehenna*—hell-fire." *Fear him who is able to destroy both soul and body in Gehenna*"—hell. Mat. 10:28.

Lastly. The glorious thought is presented, that though the "*gates of hades*"—*the grave*—for a time close their iron folds, and seem to say, we shall hold fast the sleeping church yet our blessed Lord declares that power shall be broken—that "*the gates of the grave shall not prevail against it.*" A cheering thought truly. Some have slumbered long under the power of the grave, but Jesus will shortly descend from heaven with the voice of the archangel and the trump of God—then burst ye gates of "*hades*"—*the grave*—you can hold your victims no longer—your iron folds and bars become like the flaxen cords on Sampson's arms that were as though burnt with fire. Triumphant, then, shall a redeemed Church stand up, made like her glorious head, to die no more. Blessed day—may it soon arrive. "*Come Lord Jesus.*"

THE STATE OF THE DEAD. — No. 4.

Eccl. 12 : 7, has often been quoted in proof that there is in man a spirit that remains conscious when he is dead—"Then shall the dust return to the earth as it was; and the spirit [*"breath," "life,"* for so the original word signifies] shall return to God who gave it." This is as true of the wicked man as of the good; and it just as truly proves universal salvation as it proves that a man is *alive* when he is dead. But until it can be proved that this spirit, whatever it is, had consciousness *before* God gave it to man, it never can be proved, from this text, that it has consciousness *after* it returns whence it came. The natural inference is, that the spirit returns to the same state that it was before man had consciousness. Every man knows he had no consciousness prior to his present organization, yet his spirit—life, breath—came from God and returns to God, as his body came from the ground and returns to the earth: and there is nothing in this text that can prove that that which returns to God has consciousness any more than the body has feeling when it returns to the earth. But to settle that point, the same writer, in the 9th chap. 5th verse, *positively* declares that, "*the dead know not anything*;" and a mere *inference* drawn from the language of a writer, must fall before a *positive* declaration of the same writer that the inference is *false*.

If the doctrine of an immediate entrance into conscious delight, at death, is taught in the Old Testament, why did men of God deprecate death? Let us note two or three examples. Isa. 38 : 1—5. "In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight: and Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold. I will add unto thy days fifteen years." After his recovery he praises God for his mercy. He says, "Thou hast in love to my soul *delivered it* from the pit of corruption: the grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I *do* this day." This case shows that

if the doctrine of conscious enjoyment, when men are dead is true, Hezekiah did not understand it.

David says, Psa. 6 : 5—"For in death *there* is no remembrance of thee : in the grave who shall give thee thanks ?" Psa. 88 : 10—12. "Wilt thou show wonders to the dead ? Shall the dead arise *and* praise thee ? Shall thy loving kindness be declared in the grave ? Shall thy wonders be known in the dark ? and thy righteousness in the land of forgetfulness ?" Psa. 115 : 17. "The dead praise not the Lord, neither any that go down into silence." The expressions show David's view of the state of the dead. Could he have said these things had he believed that "the dead know more than all the world ?" He says, Psa. 17 : 15, "As for me, I will behold thy face in righteousness : I shall be satisfied, when I *awake*, with thy likeness ;" *not before*. Hence, he could not have believed that he should immediately enter into the presence of God ; because he says, Psa. 16 : 11, "Thou wilt show me the path of life : in thy presence is fulness of joy ; at thy right hand *there are* pleasures for evermore." If Christians enter at death into the presence of God, in conscious enjoyment, then David is represented as looking to the Resurrection for satisfaction, and yet as declaring there was *fulness of joy* before : in other words, he could be in the presence of God, where there is fulness of joy, and *not be satisfied*. So far as David is concerned, Peter settles that point, Acts 2 : 34 ; "For David is not ascended into the heavens." Where is David ? Acts 2 : 29, "The Patriarch David is *both dead and buried*." When he awakes, as he will "at the last day," with all the saints, then he will "*be satisfied*."

We will now look more directly at the Old Testament doctrine on this subject. Let us begin with man's creation, Gen. 2 : 7 : "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul." To this *living soul* God said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof, thou shalt surely die." Or, "dying thou shalt die," as the Hebrew has it. Now look at Psa. 146 : 4 ; "His breath goeth forth, [that is, what his Maker breathed into him] he returneth to his earth ; [there goes his body] in that very day his *thoughts* perish." What is there left of him ? Job says, chap. 14 : 10—12, "But man dieth and wasteth away : yea, man giveth up the ghost, and where *is* he ? As the waters fail from the sea, and the flood decayeth and drieth up : So man lieth down and riseth not : till the heavens *be* no more, they shall not awake nor be raised out of their sleep."

RICH MAN AND LAZARUS.

LUKE 16TH.—This portion of Scripture has been supposed to afford unanswerable proof that dead men are conscious, and that the wicked will be endlessly tormented. In whatever light it is viewed, it can prove nothing as to the *final* state of the sinner after the judgment; for the advocates of the natural-immortal-soul theory maintain that the state of the rich man was that on which he entered immediately at death: If so, it was prior to the judgment, and consequently was not his punishment, unless God punishes men before he judges them. The state of the rich man before the judgment cannot therefore determine at all what his final state will be. This case, then, can only affect the question of man's state between death and the resurrection, which precedes the judgment.

This portion of Scripture is either a literal relation of facts, or it is a parable. Those who maintain that it is a literal relation, have no less difficulty in explaining it than their opponents: they cannot explain it all literally, and yet they are bound to do so to be consistent. Let them make the attempt. *Lazarus*, covered with sores, died and was carried into Abraham's bosom. Will they pretend that is literal? O, no, say they, it was *Lazarus' soul*! But our Lord says, *Lazarus* was carried into Abraham's bosom. Immortal-soulists have to say—"Not so, Lord—it was his *soul*:" thus, they contradict our Lord to establish their "own traditions." Let us see whether they succeed any better with their "real history" of the rich man. He died. What became of him? He "was buried:" the *rich man* was buried, remember. What next? "In [*hades*, the grave, of course, where he was buried; improperly translated] hell he lifted up his eyes, being

in torments, and seeth Abraham afar off and Lazarus in his bosom," &c. *The rich man* did this. Immortal-soulists say—It was his *soul*: but our Lord says, it was the rich man. Thus again they make void the words of Christ to establish their traditions, if our Lord did really give a "literal history." But for the sake of showing the folly of their tradition about the soul, we will let them have it that it was Lazarus' and the rich man's souls or spirits, disembodied, that are in hades. We now ask—Are their disembodied souls or spirits material or immaterial? That is, are they matter, or not matter? We are answered—"They are immaterial." If so, they have *no substance*! Can that which has no substance be seen or touched? If they have no substance, they are nothing. So, the "literal history" advocates have an immaterial rich man, with immaterial eyes, looking afar off and seeing immaterial Lazarus, or no-substance Lazarus! Truly, these immaterial souls must have sharp eyes to see *nothing*! and an equally sharp understanding to know that nothing is Lazarus! But this is not all. The immaterial (nothing) rich man desires that immaterial Lazarus should dip his immaterial finger in literal water and cool his immaterial tongue! And all this is "literal history"!! We have not placed the subject in this absurd position with any other view than merely to show the "literal history" advocates that they are, at least, as much involved in difficulty in explaining this scripture as we, who believe it to be a parable, and that it has no reference to man's state in a future life.

That it is a parable, the context shows. It is in a group of them, viz., the lost piece of silver—the lost sheep—the prodigal son, and the wasteful or "unjust steward," with an admonition against serving mammon, or riches. The Pharisees, who were covetous, heard all these things, and they derided him. Our Lord then proceeds in his discourse with special reference to the change about

to take place in the dispensation. He says—"The law and the prophets were [preached] until John; since that time the Kingdom of God is preached," &c. Before proceeding to an explanation of this Scripture, we will present the remarks and admissions of eminent men, who have been considered orthodox, relating to its being a parable.

LIGHTFOOT. "Whoever believes this not to be a parable, but a true story, let him believe also those little friars, whose trade it is to show the monuments at Jerusalem to pilgrims, and point exactly to the place where the house of the 'rich glutton' stood. Most accurate keepers of antiquity indeed! who, after so many hundreds of years, such overthrows of Jerusalem, such devastations and changes, can rake out of the rubbish the place of so private a house, and such a one too, that never had any being, but merely in parable. And that it was a parable, not only the consent of all expositors may assure us, but the thing itself speaks it.

"The main scope and design of it seems this—to hint the destruction of the unbelieving Jews, who, though they had Moses and the prophets, did not believe them—nay, would not believe, though one (even Jesus) arose from the dead. For that conclusion of the parable abundantly evidenceth what it aimed at: *If they hear not Moses and the prophets, &c.*"—*Heb. and Talm. Exerc. in Luke xvi. 19.*

WHITBY. "That this is only a parable, and not a real history of what was actually done, is evident: 1. Because we find this very parable in the *Gemara Babylonicum*, whence it is cited by Mr. Sheringham, in the preface to his *Joma*. 2. From the circumstances of it, viz., the rich man's *lifting up his eyes in hell, and seeing Lazarus in Abraham's bosom*, his discourse with Abraham, his complaint of being *tormented with flames*, and his desire that Lazarus might be sent to *cool his tongue*; and if

all this be confessedly *parable*, why should the rest, which is the very *parable* in the Gemara, be accounted history?" *Annot. in loc.*

WAKEFIELD. Ver. 23, "*In the grave; en to hade.* and, conformably to this representation, he is spoken of as having a *body*, ver. 24. It must be remembered, that *hades* nowhere means *hell—gehenna*—in any author whatsoever, *sacred* or *profane*; and also, that our Lord is giving his hearers a *parable*, (Matt. xiii. 34,) and not a piece of *real history*. To them who regard the narration as a *reality*, it must stand as an unanswerable argument for the *purgatory* of the *papists*. The universal meaning of *hades* is *the state of death*; because the term *sepulchrum* or *grave*, is not strictly applicable to such as have been consumed by *fire*, &c. See ver. 30." *Note in loc.*

Dr. Adam Clarke remarks on Matt. 5: 26—"Let it be remembered, that by the general consent of all, (except the basely interested,) no *metaphor* is ever to be *produced* in proof of a doctrine. In the things that concern our eternal salvation, we need the most *pointed and express evidence* on which to establish the faith of our souls." Bishop Lowth says—"Parable is that kind of allegory which consists of a continued narration of *fictitious* or accommodated events, applied to the illustration of some important truth."

We state it then as a principle, that no *parable* is to be used as teaching doctrine not elsewhere explicitly revealed. Parables are used only to illustrate some truth already known, or partially so, or to prepare the way to present a truth not yet fully developed, but about to be, either by facts or explicit instruction. The *scope* or design of the *parable* is what we are to seek, and not pervert the truth of God by the *assumption* that the *parable* is a *reality* that "has been or may be:" nor, yet, that every item in it was ever designed to have an application to the subject it was intended to illus-

trate. By such assumptions discredit has been thrown on revelation, the truth of God been converted into food for the most fanatical, and men have turned to "cunningly devised fables." If any doubt whether parables are not sometimes purely *fictitious*, let them read the parable of the eagles' cropping the cedar, Ezk. 17: 1—10; the parable of the "ewe lamb," 2 Saml. 12: 1—7; and the parable of the trees choosing a king, Judges, 9: 7—15. It is said the rich man must be conscious, for he sees, feels and talks. We reply—It was common among the Hebrews to represent things without life as knowing, feeling and conversing: see Gen. 4: 10; Hab. 2: 11; Isa. 14: 8; Psal. 93: 3; Prov. 8: 1—3; Prov. 9: 1—5, &c. Our Lord, then, was in no danger of being understood, in this parable, as teaching the consciousness of dead men, and especially, as the Hebrew scriptures expressly taught, "the dead praise not the Lord"—that "their thoughts perish in the very day" they die—that, "the dead know not anything"—and that, "there is *no knowledge* in *sheol*," where dead men go: and further, inasmuch as Jesus uses the expression in Greek, to show the state of the rich man after death, that exactly corresponds with the Hebrew *sheol*, viz., *hades*, he could be understood in no other way than as using a fabulous discourse, like that to which we have previously referred in the Old Testament, to illustrate an unpalatable subject to his deriding hearers. We will now, before giving our present view of this parable, present explanations and admissions of eminent men, whose "orthodoxy" in regard to the conscious state of the dead is undoubted, yet their view of this parable goes to show that they suppose it may have a different interpretation from that usually given. The first author is DR. GILL, who makes a two-fold application of it, and supposes it may apply to the torment of wicked Jews after death, or to calamities that were to come upon them in this world. He says:

"The rich man died: 'It may also be understood of the political and ecclesiastical death of the Jewish people, which lay in the destruction of the city of Jerusalem, and of the temple, and in the abolition of the temple worship, and of the whole ceremonial law: a *Loammi* was written upon their church state, and the covenant between God and them was broken; the gospel was removed from them, which was as death, as the return of it, and their call by it, will be as life from the dead; as well as their place and nation, their civil power and authority were taken away from them by the Romans, and a death of afflictions, by captivity and calamities of every kind, have attended them ever since.'

"In hell—in torments: 'This may regard the vengeance of God on the Jews, at the destruction of Jerusalem, when a fire was kindled against their land, and burned to the lowest hell, and consumed the earth with her increase, and set on fire the foundations of the mountains; and the whole land became brimstone, salt, and burning; and they were rooted out of it in anger, wrath, and great indignation—see Deut. xxix. 23, 27, 28, xxxii. 22—or rather the dreadful calamities which came upon them in the times of Adrian, at Bither; when their false messiah, Bar Cochab, was taken and slain, and such multitudes of them were destroyed, in the most miserable manner, when that people, who before had their eyes darkened, and a spirit of slumber and stupidity fallen upon them, in those calamities began to be under some convictions.'"

Expos. in loc.

THEOPHYLACT.—This ancient writer first applies the parable to the concerns of the next life. He then says:

"But this parable can also be explained in the way of allegory; so that we may say, that by the rich man is signified the Jewish people; for they were formerly rich, abounding in all divine know-

ledge, wisdom, and instruction, which are more excellent than gold or precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom and a priesthood, and were themselves a royal priesthood to God. The purple denoted their kingdom, and the fine linen their priesthood; for the Levites were clothed in sacerdotal vestments of fine linen, and they fed sumptuously, and lived splendidly, every day. Daily did they offer the morning and the evening sacrifice, which they also called the continual sacrifice. But Lazarus was the Gentile people, poor in divine grace and wisdom, and lying before the gates; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution. Thus, in the Acts of the Apostles, we read that it was alleged against Paul, that he had introduced Gentiles into the temple, and made that holy place common or unclean. Moreover, those people were full of fetid sores of sin, on which the impudent dogs, or devils, fed, who delight themselves in our sores. The Gentiles likewise desired even the crumbs which fell from the tables of the rich; for they were wholly destitute of that bread which strengthens the heart of man, and wanted even the smallest morsel of food; so that the Canaanite woman, (Matt. xv. 27,) when she was a heathen, desired to be fed with the crumbs. In short, the Hebrew people were dead unto God, and their bones, which could not be moved to do good, were perished. Lazarus also (I mean the Gentile people,) was dead in sin, and the envious Jews, who were dead in sins, did actually burn in a flame of jealousy, as saith the Apostle, on account of the Gentiles being received into the faith, and because that those who had before been a poor and despised Gentile race, were now in the bosom of Abraham, the father of nations, and justly, indeed, were they thus received. For it was while Abraham was yet a Gentile, that he believed God, and turned

from the worship of idols to the knowledge of God. Therefore, it was proper that they who were partakers of this conversion and faith, should rest in his bosom, sharing the same final lot, the same habitation, and the same blessedness. And the Jewish people longed for one drop of the former legal sprinklings and purifications, to refresh their tongue, that they might confidently say to us, that the law was still efficacious and availing. But it was not; for the law was only until John. And the Psalmist says, sacrifice and oblations thou wouldst not, &c." *Annot. in loc.*

JAMES BATE, M. A., Rector of Deptford, says:—"We will suppose, then, the *rich man who fared so sumptuously*, to be the Jew, so amply enriched with the heavenly treasure of divine revelation. *The poor beggar who lay at his gate*, in so miserable a plight, was the poor Gentile, now reduced to the last degree of want, in regard to religious knowledge. *The crumbs which fell from the rich man's table*, and which the beggar was so *desirous of picking up*, were such fragments of patriarchal and Jewish traditions, as their travelling philosophers were able to pick up with their utmost care and diligence. And those philosophers were also the *dogs that licked the sores* of heathenism, and endeavored to supply the wants of divine revelation, by such schemes and hypotheses, concerning the nature of the gods, and the obligation of moral duties, as (due allowance for their ignorance and frailties) did no small honor to human nature, and yet thereby plainly showed, how little a way unassisted reason could go, without some supernatural help, as one of the wisest of them frankly confessed. About one and the same time, *the beggar dies, and is carried by the Angels* (i. e., God's spiritual messengers to mankind,) *into Abraham's bosom*; that is, he is engrafted into the church of God. *And the rich man also dies and is buried*. He dies what we call a political death. His dispensation ceases. He is

rejected from being any longer the peculiar son of God. The people whom he parabolically represents, are miserably destroyed by the Romans, and the wretched remains of them, driven into exile over the face of the earth, were vagabonds, with a kind of mark set upon them, like Cain, their prototype, for a like crime; and which mark may perhaps be their adherence to the law. Whereby it came amazingly to pass, that these people, though dispersed, yet still dwell alone and separate, *not being reckoned among the nations*, as Balaam foretold. The rich man being reduced to this state of misery, complains bitterly of his hard fate, but is told by Abraham, that he slipped his opportunity, while Lazarus laid hold on his, and now receives the comfort of it. The Jew complains of the want of more evidence, to convince his countrymen, the five brethren, and would fain have Lazarus sent from the dead to convert them. But Abraham tells him, *that if their own scriptures cannot convince them of their error, neither would they be persuaded, though one rose from the dead*. And exactly so it proved in the event. For this parable was delivered towards the end of the third year of our Lord's ministry; and in the fourth, or following year of it, the words put into the mouth of Abraham, as the conclusion of the parable, are most literally verified, by our Lord's raising another Lazarus from the dead. And we may presume, that the beggar had the fictitious name of Lazarus given him in the parable, not without some reason, since the supposed request of the rich man was fully answered, by our Lord's raising another, and a real Lazarus, from the dead. But what was the consequence? Did this *notorious* miracle convince the rich man's brethren? No, truly. His visit to them from the dead was so far from convincing them, that they actually *consulted together, that they might put Lazarus also to death; because that, by reason of him, many of the Jews went away and believed*

on *Jesus*. So much for the true sense of this parable."

After such testimony, we trust we shall not incur the censure of heresy if we state our conviction of the true intent and scope of this parable. The context shows that our Lord's design was to illustrate the effect upon two classes of men that would result from the change of dispensation from the law of Moses to the gospel of grace, now to be fully preached to all nations, which new dispensation was "the mystery, which in other *ages* [or, dispensations] was not made known unto the sons of men;" but, being now about to be "revealed unto holy apostles," would change the condition of both Jews and Gentiles; which change is aptly represented by the figure, death, in the parable: as the state and condition of both parties would be entirely changed. Let the reader please turn to the chapter, and see how our Lord introduces this parable. After having spoken of the law and the prophets being preached until John, and that since that time the kingdom of God was preached, he intimates that the law was about to have its last and perfect accomplishment—that the last "tittle" of it was about to be "finished:" that then the Jews would be like the wife whose husband was dead, the law not binding the parties any longer; and God, who had dealt with them under the title of husband, would be at full liberty to select a new bride out of all nations. Thus Paul reasons, Rom. 7: 1—4, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead she is free from that law; so that she is no adul

teress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Now read the verse with which the parable of the rich man is introduced, Luke 16: 18: "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery." So long as the law given by Moses continued, the Jews were chargeable with adultery if they lacked in fidelity to that law as unto God their husband; but nationally they had often been wanting in fidelity, and the law was no longer to be the marriage contract; a new covenant, ratified by the blood of Christ, and not by the blood of bulls or goats, was to form the ground by which the new bride was to hold her relationship to God, and through which she was to receive the blessings promised. The law being dead "by the body," or death, "of Christ," still to cleave to that law, as the Jew did, was to commit adultery, and bring upon themselves all its curses: they died unto Christ, by rejecting him and putting him to death, and "were broken off" from Abraham's bosom, or from all spiritual connection with him, and have been in "*torments*" unto this day in consequence: while the believing soul, who received Christ, even though he had been a polluted Gentile, "full of sores, died" unto the law [see Rom. 7: 4] and was grafted into the good "olive tree," or was translated through the instrumentality of angels [messengers, or ministers of Christ] "into Abraham's bosom," became a child of Abraham and an heir, according to the promise, to the kingdom of God. The Jews, as a nation, had their "good things" in their "life time," or while they held the relation of bride to their Maker; but now being dead, nationally in reference to that re-

lation they are tormented, grievously and sorely tormented; and all their appeals, as to their relation to Abraham, have proved unavailing; and it has added not a little to their torment and sorrow to see the Gentiles enjoying rich blessings from which they find themselves shut out. We speak, of course, particularly of social, civil, and political blessing, in which they possessed "much" advantage "every way," in the days of their national prosperity. But an impassable gulf exists between them and the Gentiles now: but even that is nowhere said to be eternal. It will indeed continue to the end of this age, or dispensation; or till the Redeemer returns to Zion. Till that time there will be no *national* repentance; but, then will be fulfilled the prophecy of Zech. 12: 10—14.

The Jews, as a nation, hitherto have professed that their rejection of Jesus as the promised Messiah was want of evidence; like the rich man, in the parable, they have constantly cried, from the days of Jesus, for more evidence. "Let him come down from the cross and we will believe." But when he "rose from the dead," as the rich man is represented as desiring one to do, to convince the unrepenting Jews, instead of repentance being produced in them, as a nation, they put to death the witnesses of that glorious event. Who can contemplate the untold sufferings of that nation from the time Jerusalem was compassed about with armies, and their city destroyed, to the present generation, and not discover the propriety of the parable our Lord employed to illustrate those torments and their hopeless state? Surely we have in this view a full explanation of the parable.

CAN YOU BELIEVE? NO.

BY REV. WM. GLEN MONCRIEFF:—SCOTLAND.

1st. Can you believe, that every human being is certainly immortal, be he regenerate or irregenerate—good or bad—when the Bible never *once* says so,—nay, when it teaches, we must “by patient continuance in well doing, *seek for* glory, and honor, and immortality.” Rom. 2 : 7. How can men be immortal, if they require to *SEEK FOR* immortality?

2d. Can you believe, that the human soul is a divine principle—a part of God’s very essence inspired into man, when this implies that God can be divided into innumerable portions, and that in these portions of his essence, he has become defiled with every species of iniquity?

3d. Can you believe, that because you think yourself immortal—feel that you are so—long to be so, and judge yourself adapted for immortality, you ought to be assured that immortality is your destiny, when the Scripture contains no such doctrine, and when common sense teaches these grounds of faith are essentially feeble, and would be rejected in any other case, as for instance, you never would believe you will yet be rich, because you think you will be so, or feel that you will be so, or long to be so, or judge yourself fitted for being so?

4th. Can you believe, that when it is said God expelled our first parents from Eden, lest, by eating of “the tree of life” after their sin, they might “live for ever,” (Gen. 3 : 22,) it does not mean that had they eaten they would thereby have lived for ever, since you suppose they were immortal by creation, and, therefore, certain of continuing everlastingly alive, whether they partook of it or not, either before or after their fall?

5th. Can you believe, that when Jesus Christ assured the Jews that unless they ate his flesh and drank his blood, they would not live for ever, (John 6 : 27, 33, 47, 51, 53 and 57,) he could not mean they might in this way *become* immortal, since they, like all other men were, as is generally imagined, immortal, whether he had died for them or not, and whether they believed in his propitiatory death for their sins or not, though Scripture never asserts that men are, by creation, heirs of unending existence?

6th. Can you believe, that when the Apostle Paul declares it is the glory of Jesus Christ to have "brought life and immortality (or incorruptible life) to light by his gospel," (2 Tim. 1: 10,) he meant that Jesus taught that every man was immortal, when the Saviour never uttered such a statement; and if the Saviour taught that men might live for ever, or become immortal by faith in his sanctifying gospel, which he did on innumerable occasions in his discourses, (John 3: 16; 6: 51; 11: 26, &c.) how can you believe that all men are immortal irrespective of faith in Christ, as they must be if they are naturally immortal?

7th. Can you believe, that when the Saviour said to his disciples, "because I live ye shall live also," (John 14: 19,) he did not declare that they and *only* they would inherit immortality and its associated honors and blessedness?

8th. Can you believe, that at the resurrection, the wicked, who are popularly held to be as immortal as the righteous, shall be raised with incorruptible and immortal bodies,—that they will have occasion to take up the song, "O death, where is thy sting! O grave, where is thy victory!" &c. (1 Cor. 15: 54,) when the Bible represents this inheritance and victory as exclusively belonging to the followers of the Lamb? Luke 20: 36; Phil. 3: 21; Rom. 2: 7.

9th. Can you believe, that when the Bible, in innumerable passages, declares that impenitent men shall suffer "perdition," "everlasting destruction," to issue forth from the presence of the Lord,—in a word, that they are miserably to die after the judgment day, and that when this doom is expressly declared to be their "punishment," (2 Thess. 1: 9,) it cannot be that they are to undergo what these words expressing their end naturally import, since "death," as you may hold, like many others, would be no punishment at all, there being no suffering in death, or when a man is dead—suffering being considered essential to the idea of penal infliction? Can you believe that the nations of mankind, in regarding death as the "capital" or chief "punishment," have all along been acting as if they were moonstruck and demented, since, on the popular principle above stated, for a man to be executed—merely put to death—merely put beyond suffering, can

be no punishment? Can you believe, that though the irrevocable death of impenitent men would exclude them perpetually from the vision of Christ and his glory—from the joys of heaven, and the fellowship of angels and saints—from all opportunity of searching into the wonders of the universe, and the unfathomable depths of the Divine Nature, which is love; yet to lose all this is nothing, and it would be lost by death; and, therefore, to say they will literally die and become extinct, as their punishment, is an idea to be abhorred and excluded from the mind?

10th. Can you believe, that life, and consciousness of existence, are *no* blessings in themselves, and that God is not to be praised for them, as every one consistently must, who holds that to have them taken for ever away would be no loss—no punishment?

11th. Can you believe, that though Jesus declares, God can and will destroy bad men, soul and body, in Gehenna, (Matt. 10: 28,) yet the human soul cannot be destroyed, for it is essentially immortal, though Scripture never says so? Can you believe the same thing about all such declarations as this—"the soul that sinneth it shall die." Ezek. 18; 4. May not God Almighty as easily destroy as create, and if he threatens, will he not keep his word?

12th. Can you believe, that though the mercy of God disposes him to save sinners, his justice requires him for the glory of his name, and the stability of his empire, to visit the finally condemned with most excruciating and ever increasing agonies through everlasting ages—to rain perpetually on them "snares, fire and brimstone," when he has never once threatened to do this, nay, when by threatening *death*, he has clearly intimated that a totally different end is awaiting the godless? Can you believe that this representation of God exhibits him as he is, an infinitely amiable, attractive, truthful, trustworthy, and righteous Sovereign.

13th. Can you believe, that should any of your friends or neighbors endure the everlasting torments in consequence of your faithlessness, and that should you gain heaven yourself, God will so miraculously affect your mind that you will be able to reflect on their ceaseless torments, nay, should you be so required, to repair to the very mouth of the burning cauldron, age after age,

and behold their agonies, without experiencing for a moment the joys of heaven one degree lessened in your heart, even should the sufferer have been a wife, a sister, a brother, a child, or a bosom friend? Can you believe that such a perversion and denaturalization of your mental and moral constitution, would be the crowning of your salvation from sin, and all its consequences?

14th. Can you believe, that the most effectual way to awaken sinners is to deal largely in *unscriptural* threatenings of eternal fire and brimstone—to speak long and loud about the endless agonies awaiting impenitent souls—and that he who can paint the scenes of horror in the pit, and employ all the figures and tones of fleshly terrorism, is the man most certain to be successful as a preacher and revivalist of true religion? Can you believe that to cast away the popish and heathenish dogma of eternal torments would paralyze the pulpit, and open up the floodgates of crime, seeing its effects have been so signally beneficial in restraining worldlings, hypocrites, profligates, and criminals of every name, a great majority of whom believe in it! Can you believe that noxious error will produce better effects than the genuine truth of inspiration, which says to every man, “if ye live after the flesh ye shall die.” (Rom. 8: 13,) never, never to be called back to life again?

15th. Can you believe, that it is justifiable for ministers to be continually assuring their auditors that they have immortal souls,—deathless spirits—indestructible souls—never-dying souls—eternal souls—and souls that can live eternally, and die eternally at the same time,—language never *once* found in Scripture, and only calculated to inflate and bewilder unenlightened hearers?

P. S. The above questions are seriously and affectionately presented to your consideration by one who wishes you well, and who has to thank God for having delivered him from the trammels, horrors, and delusions of the reigning self-styled orthodoxy.

☞ For sale at 198 Marshall Street, Phila. Pa
Price 35 cts. per hundred copies.

THE
UNITY OF MAN;
OR,
LIFE AND DEATH REALITIES.

A REPLY
TO
REV. LUTHER LEE.

By Anthropos. *[Handwritten: personal copy]*

[Handwritten: George]

PHILADELPHIA:
1850.



UNITY OF MAN.

THE Rev. Luther Lee, Editor of "The True Wesleyan," published at New York, having come out with an elaborate defence of inherent immortality, the consciousness of the dead, and eternal torments, it was thought that his position in his denomination, his standing as a writer, and his reputation as a Logician, called for a reply. The public will judge whether I have fairly met his arguments.

ANTHROPOS.

CHAPTER I.

1. Mr. Lee proceeds to give us the properties of matter, and all he says about the essential properties of matter, is just as applicable to a stone as to any part of the human body. He gives us the essential properties of *inanimate matter*, and finding no consciousness, no reason, no intelligence in this, he rushes to the illogical and unphilosophical conclusion, that *organized living matter* cannot think! This foundation—his starting point, is wrong, and his superstructure worthless. The question is, not whether a *stone* can think, but whether a *living man*, organized from the elements of nature, *thinks by his brain*. When Mr. Lee has proved that *thought* is not an *essential* property of matter, he has gained nothing. I can prove that *sound* is not an *essential* property of a musical instrument, but what will that prove? Will it prove that the harmony of

sounds is not dependant upon the *organization* of the *wind* (or other musical) instrument? Take the *wood* of which an instrument is made, and there is no music in it. Let it be *organized*, and yet there is no music. What is the reason? Why music is not an essential property of *wood*; this is *matter*, and there is no music in *matter*; what is wanting now to produce the "concord of sweet sounds?" We must have the atmosphere, for where there is no atmosphere sound cannot be produced. But the *atmosphere* is *matter*, and there is no music in *matter*? Ah, says Mr. Lee, an *intelligent mind* is necessary to the production of sound. Yes; but there is no music in the mind. The mind has the power of producing what is not an *essential* property of itself. And it has the faculty of appreciating the harmony of sounds produced. Now for the application of this illustration: There is no sound, or harmony of sounds, in an *instrument*, none in the *atmosphere*, and none in the *mind*; but, by combining the *three* we have what was not in either *separately*. So, there may be no thought, no reason, no intelligence in *inanimate matter*; but when that matter is *organized*, as we see it in man, who will affirm it cannot manifest *thought*? But it may be objected that, in the case supposed, there is an intelligent mind operating upon the instrument and the atmosphere, producing the result.

Let us take another, then; and we will suppose the case of a *watch*. There is no *time* in the materials of which a watch is made; and, yet, when *organized* by an intelligent mind, it will indicate the hour, minute, and second. The maker winds it up, and it continues to perform its *functions* until it runs down. So with man; there may be no reason, or thought in the component parts of his constitution separately considered; but when *organized*, and put in motion by the spirit of life in the atmosphere, breathed into his nostrils by his Maker, he awakes to consciousness, to thought and reason.

Mr. Lee has not to be informed, I trust, that by combining, chemically combining, two substances, a *third* can be produced, possessing none of the properties of the two elements used. He has not to be informed, I hope, that man is chemically formed or organized; and that the light of analogy makes it highly probable, to say the least of it, that matter, thus chemically combined, is capable of manifesting mental functions.

2. Mr. Lee makes "indestructibility," an essential property of matter; perhaps he means *annihilation*; for "indestructibility" is certainly not a property of matter.

One word as to what Mr. Lee and other natural philosophers term the essential properties of matter. It must be evident to those who reflect, that philosophers have only given us the essential properties of *some forms* of matter; for *Inertia* is certainly not an essential property of *all matter*. We have no evidence that inertia is an essential property of light; on the contrary light seems to be self-moving and ever-acting. This is true of caloric, galvanism, electricity, and magnetism. May it not be true, in a much higher sense, of the *aura* that pervades the brain and nerves?

One word as to the use of terms. The word *nature* embraces all created things, animate and inanimate. Thus we have organized and unorganized nature. The organized is again divided into the vegetable and animal. Matter is nowhere in the scriptures, contrasted, or put in opposition to spirit. Spirit is not the antithesis of matter. *Animal* stands opposed to *spirit*. We use the term matter as expressive of that which is tangible, or of which the senses take cognizance. But matter exists in ten thousand forms, and is capable of almost endless combinations and sublimations. The term spirit, when used in relation to the *wind*, to *man*, and to *angels*, seems to express different modifications of matter. The word *immaterial*—

not material, not matter does not appear to be applicable to anything in the universe. But, for the sake of argument, let us suppose that there is an *immaterial thing* in existence; how will you prove it? You cannot *see* it, for if you can see it, it is no longer *im-material*. You cannot smell it, nor hear it, nor feel it; it is not tangible to any of the senses; how, then, will you define it? The fact is, that which is immaterial has a name but no local habitation.

Matter may be regarded as embracing all that God has created, but under this generic term we have various orders, classes and species of matter; thus we have matter in its *simple*, or *elementary* form, then in its *compound* form, without regard to chemical affinity; then we have it chemically constituted, without relation to life; then in its *organized* form, in relation to vitality, as seen in the vegetable kingdom, and in the lowest orders of animalculæ; then in its more refined and exalted form as we see it in the human constitution; and lastly, in its highest degree of refinement and sublimation, called spirit, of which the angelic nature is a specimen. God is alike the creator of all forms of matter; or, if Mr. Lee likes it better, he is the creator of matter and spirit; and why should we affirm intelligence of one and not of the other? How does Mr. Lee know that volition is an *essential* property of spirit? The fact is, he assumes this, and then argues that gross matter, no matter how organized, cannot think. If God has created beings purely spiritual, they must have been created *before* they were endowed with consciousness, volition and thought; and therefore thought, &c., would not be an *essential* property of spirit. Mr. Lee does not know the essential properties of all matter, and therefore cannot affirm that thought is not an essential property of *some forms* of matter. God who formed matter can make of it what He wills to make; He can combine, refine and organize it in a

thousand proportions and forms, with a view of its manifesting as many functions. From the same original elements of matter He can make a thousand different kinds of fruit—the orange, the apple, the pear, the cherry, &c., &c. Yet these are all matter, but how different their qualities? And as is the organization, so is the quality of the fruits whether of acidity or sweetness.

And so it is in the animal world. Out of matter God makes bones, muscles, ligaments, nerves of motion, nerves of sensation, arteries, veins, glands, &c. Here we have matter in various forms, and each form has its own peculiar function, which it possesses in virtue of its organization. The man, therefore, who affirms that matter in none of its forms can think, neither understands what he says, nor whereof he affirms. I shall return to this question in my next article.

CHAPTER II.

Mr. Lee says,—“If matter can think, thought must be an essential property of matter, or it must be the result of some peculiar modification of matter; neither of which can be maintained. If thought be an essential property of matter, every part and particle of matter must think. If thought be essential to matter, what does not think is not matter.”

Mr. Lee's logical powers fail him here, for it does not follow “if matter can think,” that “thought must be an *essential* property of matter.” The “*essential* property” of a thing is that “property” without which it cannot exist. Both matter and spirit can exist without thought, consequently thought is not an essential property of either. It is possible, however, for “thought to be the *result* of some peculiar modification of matter.” But what sort of reasoning is this? “If thought be

essential to matter, what does not think is not matter!" We might as well argue thus:

Inertia is an essential property of matter.

And that which does not possess this property is not matter.

But light, electricity, &c., do not possess inertia. Therefore they are not matter.

Thus according to the received principles of natural philosophy, we see that light, &c., is not matter; it must, therefore, be spirit, and consequently intelligent; for Mr. Lee holds thought, &c., to be an essential property of spirit; and then, according to his own mode of reasoning, "if thought be an essential property of" spirit, "every part and particle of" spirit "must think!" Thus his whole theory, when exhibited in the light of reason, vanishes into thin air.

Mr. Lee asks the question—"Is thought the result of some modification (of) matter?" His whole reasoning on this question amounts to this—*that matter cannot think, because it is matter!* This is the alpha and omega of his argument. Now, I ask Mr. Lee, what are the *attributes of organized matter*, in its various modifications? He answers—"Indestructibility, Divisibility, Impenetrability, Inertia." &c. This is not the whole answer; it does not meet the case. And the question recurs—what are the properties of matter? Now, in order to meet this question fully, let us state a few principles. And,

1st. Spirit is defined to be that which has the power of self-motion, volition, consciousness, thought, reason, and intelligence. And,

2d. Matter is defined as above. (See indestructibility, &c.) Now, we affirm that the true answer is not given in either case. Let us see. Here are four nerves: the function of one is to transmit sounds; the function of another is to transmit light; the function of another is to transmit odors, and

the function of another is to transmit the sensation of taste. These nerves are matter, yet they have different properties. One will transmit sounds, but will not and cannot transmit light. This proves that matter may be so organized as to possess different functions. This is true not only of sound and sight, but of taste and smell. Here are two nerves; the one a nerve of motion, and the other a nerve of sensation. They have different functions, but they are both matter. In all this there is no addition to matter, nor subtraction from matter; but matter, by being modified in its organization, develops new properties and functions. There is no infidelity or atheism in this philosophy, for we maintain that matter only possesses those properties with which God has endowed it. Mr. Lee's argument, on this point, is all lost. Man is not God, and therefore it is presumption to argue from the nature of one to the nature of the other. The *nature* of God is *unorganized*, while the nature of all other beings is *organic*. This fact proves them to be material.

But let us come to the point more closely. It is admitted that man thinks, feels, and acts; but how does he do this? Mr. Lee says, "By his rational soul." That is, by his spirit or mind. Now, what are the functions or faculties of man? Let us look at them: Here is *amativeness*, or the sexual feeling. But this, according to Mr. Lee's philosophy, is not an essential property of matter; and therefore it belongs to the spirit or "rational soul." Here then we have mind, immateriality, immortality, desiring sexual intercourse. But, then, this function is not confined to man, but the whole animal world possesses the same. They, therefore, have the same "rational soul." Mr. Lee, perhaps, may say this is mere instinct. Very well, is *instinct* a property of *matter*? Here you are stranded again! Take another human faculty—love of offspring. Is this a function of matter,

or spirit? Of matter it cannot be, according to Mr. Lee's theory; therefore it must be of spirit: so we have the "immortal spirit" exercising the parental function! And the beasts have the same faculty, therefore they have the same spirit!

Take another case. Man has the faculty of love, combativeness, destructiveness, love of gain, &c. &c. Are these functions of matter or spirit? Of matter they cannot be, according to Mr. Lee's theory; therefore they must be properties of spirit; and thus we have the "immaterial spirit" in love with human flesh, quarrelling, disputing, destroying, seeking gain, &c. &c.

But it may be said that the animal propensities are not attributes of the spirit; then, pray, of what are they attributes? Of matter? This would be fatal to your whole theory! For love, anger, sexual feeling, and the love of gain are not among your "essential properties of matter."

But if man possess an immortal mind, which is the seat of *all* the *affections, moral and mental* powers, of what use is the body? of what use is matter? of what use are the five senses? of what use is the brain? Just none at all! According to Mr. Lee's philosophy, a man is just as perfect without matter as with it; and, in fact, *more* perfect:—more perfect in the *ratio* that spirit is superior to matter! Of what use are impenetrability, divisibility, inertia, &c., in the economy of man? Matter is of no account. These are its only properties! away with it, it is not fit to live! yea, it does not, and cannot live! Man can live, and think, and reason; love, be amative, desire gain, hate and destroy without it! Certainly God degraded Himself by making anything out of it! Why did He create it? Why don't He annihilate it? Mr. Lee's hand and pen, which he uses in advocating error, are made of it. His mouth and organs of voice, which he uses in speaking, are made of it. What a pity! His Bible is made of matter, the baptismal element is mat-

ter, his paper is matter, his eyes are matter, his ears, his nose, his palate, his nerves, his lungs—they are all matter, *merely* possessing impenetrability, inertia, &c.! Of what account are they? Surely it was a work of supererogation to create them! The steam he uses in printing is matter, the locomotive is propelled by matter, the magnetic wire is matter, the electric fluid is matter! All is matter!

But, if man be in possession of immortality, he inherits it. And Mr. Lee says—"matter can only act as it is acted upon." Now look at the *laws of generation*. Here we have matter acting upon matter, producing what? Transmitting what? "Immateriality," says Mr. Lee. That which is *material* can give birth, then, to that which is *immaterial*! Matter can produce that which is *not matter*. 'But,' will Mr. Lee say, 'the mind begets mind—spirit begets spirit?' Then it has "divisibility" which is a property of matter? Man has the power of transmitting the elements of his own organization, and if immortality be a part of his organization, he can transmit this. This is self-multiplication—"divisibility"—matter!

Again, *life* itself is transmitted, together with diseases of various kinds. And here we come to a very important consideration, viz: *That which has no constitutional function cannot be diseased*. If matter therefore, in none of its forms and modifications, has any attributes or functions, it can never be diseased. And as the body of man is matter, it cannot be diseased! We never hear of marble or stone being diseased. The diamond is not subject to fever; but vegetables and animals, including man, are liable to disease and death.

We come back to the conclusion then, that organized matter is capable of manifesting a variety of functions, which are susceptible of derangement or disease.

But, upon Mr. Lee's hypothesis, disease cannot

exist, for matter, having only the properties he ascribes to it, is not susceptible of disease, and immortality *cannot* be diseased; and, therefore, we come to the happy conclusion, that there is no such thing as disease! This is certainly the long-looked for philosophers' stone!

But the truth is, all parts of man are subject to derangement, disease, and death; and still all is matter; but if the mind be "immaterial" or immortal, it can not be deranged or diseased. And here we leave this argument for the present.

In Mr. Lee's article No. 4, he introduces a long quotation from Mr. Watson, in which it is argued, that because "God is spirit" the mind of man is of the same nature. This argument is not only a lame one, but altogether out of place in this connection; so we shall merely observe respecting it,

1st. That the nature of God is not the subject of discussion.

2d. That God *only* hath immortality. And,

3d. That men are exhorted to seek for it, which would be absurd if they had it.

CHAPTER III.

Mr. Lee argues that "the soul, the rational man, cannot be the body, nor any part of it, as is proved from the identity which the mind is conscious of maintaining from the dawn of existence to life's final close."

"The soul, or rational man," then, according to Mr. Lee's philosophy, is "*not the body, nor any part of it!*" Mr. Lee is not so good a philosopher as Paul. See 1 Cor. xii: 12—26. Here Paul teaches us that "*the body is one*"—it is a unit, but "*hath many members.*" Again, he says, "*the body is not one member, but many.*" He teaches us that the "hand," the "foot," the "ear," the

“eye,” are all members of the body; hence he says—“But now are they many members, yet but one body.” The truth is, all the parts of man are members or attributes of his body; and if you take away any one, you make a schism in it. But Mr. Lee says—“the soul is not the body, nor any part of the body.” Of course, then, according to Paul’s reasoning, it—“the soul”—can say to the “hand, I have no need of thee:” to the foot, the ear, the eye; and, indeed, the whole body, I have no need of any of you! for I am not of the body!!

Mr. Lee speaks of “the soul” as the “rational man:” then there is a man connected with the “soul,” which is not “rational!” Such is the confusion of this Babel of theology and philosophy.

But if it be true that “the soul is not the body, nor any part of it,” then no injury or disease of the body can disturb the functions or powers of the soul; for the reason that it “is no part of the body.” Let us throw this into the syllogistic form, thus:

1. That which “is no part of the body” cannot be injured or deranged by disease of the body.

But the “soul is no part of the body.”

Ergo—It can never be injured or deranged by disease of the body.

This is Mr. Lee’s position; but is it a true one? We shall soon see. What does Mr. Lee mean by “the soul, the rational man?” He doubtless means the *mind*. Is it true that no disease of the body can injure or derange the *mind*? *This is not true*, as we shall see in the course of these articles. In view of all the *facts* in the case, we are compelled to come to the following conclusion:

2. Whatever is “a part of the body” can be deranged or destroyed by disease of the body.

But the “soul”—the mind—can be deranged, &c. by disease of the body.

Ergo—The mind is a part of the body.

I shall leave this part of the question just now,

for the purpose of examining Mr. Lee's great argument on "*consciousness*."

Let it be remembered then, that Mr. Lee predicates "*identity and self-consciousness*" of the *immortal soul or mind*, and not of "the body, nor any part of the body." Mr. Lee argues that as the body, in all its parts, is the subject of constant waste and decay, it cannot be the subject of identity and consciousness.

Here we have both sides of the question fully before us.

1. The soul is immortal—our identity and consciousness are always the same—these, therefore, are attributes of the soul, which is not subject to any change.

Let us look at this a little. Mr. Lee says—"consciousness is that notice which the mind takes of its own operations and modes of existence." This may be true in a qualified sense, but it is not susceptible of the use Mr. Lee wishes to make of it. Mr. Lee contends that the mind is *immortal*; if so, it cannot be deranged, diseased, destroyed. If Mr. Lee's position, therefore, be a true one, a man should never lose his identity nor consciousness. Is this a fact? Far from it; for there are many cases on record of persons losing their identity, and becoming the subject of *double consciousness*. Why is this, if consciousness be an attribute of an "*immortal soul*." Mr. Lee says—"we cannot say consciousness is that notice which the brain takes of its own operations and modes of existence." But, why can we not? Can Mr. Lee give a reason? When the skull is fractured, and pressure is made upon the brain, *all consciousness is suspended*. Why is this, if consciousness be not connected with the brain? If consciousness were an attribute of a mind immortal, this phenomenon would not follow from such a cause.

Mr. Lee says—"the brain is not the subject of

this consciousness of identity." Suppose this were so, what would it prove? Would it prove that the brain is not the seat of consciousness? Is Mr. Lee, apart from the knowledge of the fact, conscious of having any brain? Does this prove that he has none? Is he conscious of having a heart, whose office is to propel the blood? Can he tell by his consciousness that his heart is the centre of the circulation? The brain may be the seat of personal identity, and give rise to consciousness without our being able, by reflecting on our modes of existence, to determine its location. But, the truth is, if we can determine anything by consciousness, we should certainly be induced to localize it in the brain. And, so far as we are conscious of our own identity and thoughts, we refer them to the brain; and learn, by reflecting upon our own feelings and sensations, to refer them to the encephalon. Mr. Lee contends he has an immortal soul: is he conscious of such a possession? Is he conscious of having an incorruptible mind, and does he know, by reflection, that this is the seat of his identity and consciousness?

2. But Mr. Lee urges the continual change of the particles of the body, as an objection to consciousness being dependant upon organization.

This argument is not new—I have met with it frequently before. A person at the age of seventy may have changed ten times; and there are corresponding changes in the mind. Every organ, of course, is subject to the same waste and renovation. This applies to all parts, external and internal—the hardest and softest. It applies to the heart and blood vessels generally. And yet all the organs preserve their identity and sameness of organization, unless diseased. The process of absorption and deposition is so gradual, so admirable, so complete, that the organization retains its identity. In childhood this process is very rapid, but *deposition exceeds absorption*; hence the increase in

bulk, in size, &c. This excess of deposition continues till maturity; after which, the process of waste and renovation are about equal, till old age supervenes, when the waste exceeds that of renovation; and the man, unless previously cut off by disease, gradually wears out, and sinks into the grave. In this case, there is a second childhood; the mind again becomes imbecile and childish.

In childhood, but few mental powers are manifested; but, as the individual approaches puberty, new powers come into play; and, when manhood is attained, we see a corresponding change in the mind. The judgment is now mature, and the mental powers acute. But in old age all this is reversed—a second childhood obtains, and imbecility reigns! And, as we have before observed, there is a corresponding change in the organization. The brain is shrunk, and the mental fires decay. But now let us look on the other side of this interesting question. Suppose Mr. Lee's argument to be correct, then it follows, *the mind being immortal*, that every incident, every impression, every feeling, every thought, must be retained; memory must be perfect; nothing can be forgotten. If the mind be immortal, memory must be immortal. If the mind be deathless, the memory must be deathless. If the mind be incorruptible, the memory must be incorruptible. We defy Mr. Lee to evade this. But what are the facts in the case? The memory is defective—it is neither immortal, deathless, nor incorruptible! And yet it is an attribute of the mind. But if the mind—the soul—the spirit, be immortal, not an idea—not an impression—not an incident—not an event—not a word—not an act—not a feeling—not a sentiment—should be erased from its tablet! Get over this who can: Mr. Lee cannot. When Mr. Lee explains how partial memory, partial or total insanity, partial or total idiocy can be reconciled with the idea of mental immortality, it will be time enough to bestow upon his

difficulty, concerning identity, additional arguments.

In conclusion, Mr. Lee says, speaking of the "conscious-smitten sinner," "I am guilty; not my feet, not my hands, not my brains, not any part of my material body, but I, myself, am guilty: it is not my body, but myself; and this I, this self, denotes the thinking moral man—the soul, which, of course, cannot be the body, nor any part of it."

Let us change this, and see how it reads—thus: "I am guilty; not my feet, not my hands, not my brains," nor my *immortal soul*, "but myself," &c. According to Mr. Lee's philosophy, "*the soul*" alone, by which he means that which is *immaterial*, is guilty before God and man. How, then, will you punish the guilty one? If the soul be immaterial, it is intangible, and can never be brought to trial before any human tribunal. Why punish the body for the sins of the immortal soul? This is punishing the innocent for the guilty. According to Mr. Lee, the body is no more guilty than the telegraph wires, along which a slander is transmitted! Why hang a man if this be true? Why punish him in any way? His immortal soul is alone guilty—"not his body, nor any part of his body!" not even his "brains!" I would ask Mr. Lee if a man can be guilty without brains? And, if not, why this *puerile* argument? *I affirm that MAN in the CONCRETE, and not in the ABSTRACT, is guilty.* Not his feet, hands, brain, nor "soul," but the man as such; and in this light he is held responsible by all law, human and divine.

CHAPTER IV.

Mr. Lee's last philosophical argument is that, "*nothing but spiritual good can satisfy the human mind—the phenomena developed in the progress of the body and mind, prove them not to be identical.*"

Let us analyze the proposition. And,

1st. "Nothing but spiritual good can satisfy the human mind." How does this harmonize with Mr. Lee's previous declarations?—with mental philosophy?—and with the facts in the case?

It does not harmonize with Mr. Lee's previous remarks upon the "essential properties of matter." He has given us what *he* conceives to be these "essential properties," and, of course, *all other properties* in *his estimation*, belong to spirit. How then can he say, *consistently*, that "*nothing but spiritual good can satisfy the human mind?*" Amativeness is either a property of matter, or spirit. According to Mr. Lee's theory, it cannot be a property of matter; and must, therefore, be a property of spirit! Does *it* desire "spiritual good?" And we might make the same enquiry about a variety of the *elements* of the "human mind."

Neither does it harmonize with mental philosophy. The mind is made up of a number of elements, some of which relate to things physical, others to things of a moral character, and others to intellectual objects. *Facts* are opposed to his proposition, for the "human mind," as is demonstrated by observation, has a multiplicity of desires which do not relate to "spiritual good."

2d. Who asserts that "the body and mind are identical?" No man in his senses! Vision is an element of the "human mind," but vision and the body are not "identical." The *brain, medulla oblongata, medulla spinalis*, and the *nerves* departing from these centres, belong to the body—they are organs of the body; and motion, sensation, feeling, sentiment, and intellect are *functions* of these organs, and *attributes* of the body. The *cerebrum* is a part of the man—the organ of *thought*, &c., thought is an *attribute* of the man, and an *element* of mind. Matter is thus endowed with *affective, moral, and intellectual functions*.

"The spirituality of the human soul," says Mr.

Lee, "may be inferred from the nature of its desires," &c. This only carries us back to a former point, so we will leave it and proceed. Mr. Lee says, "All men desire happiness," and that "the greater portion seek it where it is not to be found."

Indeed! One would suppose, if the mind were immortal, that *its* desires would all be *pure*, properly directed, and only centered on that which is good; and that men would "seek happiness" only where it *could* be found.

But Mr. Lee explains by saying, "the reason is, they seek it in the gratification of their *animal propensities*." Are there "animal propensities," "properties," or attributes of matter? If not, what argument is there in all this?

The fact is, all Mr. Lee says under this head is in perfect harmony with our view of the subject; but altogether incompatible with the immortality of the mind.

Man finds his happiness in all the physical, moral, and intellectual objects to which he has *elements* of mind adapted. These *elements* of mind inhere in organized material organs. And therefore, although "man" be "only matter," "compounded of the elements of the material world," the "centres of attraction" are just as numerous as the *elements* of his mind. And therefore, "that matter (*man organized of matter*) should seek" the gratification of all its powers, whether this be in "fountains of spiritual bliss," or in objects of sense, is neither "absurd" nor "unphilosophical;" but, on the contrary, in perfect accordance with "its own essential laws," and the "essential properties of its own nature."

Mr. Lee says, "The fact that the world of matter never did, and never can satisfy the desires of the human soul, is one of the clearest proofs that the soul is not itself matter." Now, in my estimation, this "proof" amounts to no "proof" at all. Let us see: "The fact that the world of mat-

ter " *ever has*, and *ever will* (in man's present state) "satisfy the desires" of a *majority* of "human souls, is one of the clearest proofs that the soul is itself matter." Now, what has Mr. Lee gained by his so-called "proof?" Just nothing at all! So it is not true that "the world in any and all its forms, cannot satisfy the desires of *one* human soul." For the *majority of mankind* are satisfied with "the world in any and all its forms of pleasure, without regard to the "spirit world." "Give it," (the soul) says Mr. L., "all the elements of earth, sea, and air, moulded into every possible form, and it would grasp the whole, and thirst and famish still, and pant for higher bliss," &c. This is contrary to facts, for multitudes of men, "who have their portions in this life," neither desire nor seek for "higher bliss." And, if they "grasp the whole, and thirst and famish still," it is for more of the *same nature*. Tell me that such a soul is "immortal?" "The reason is," to use the language of Mr. Lee, "the soul is matter"—not "spirit." "Were it" spirit, all its desires would be in harmony with its nature.

Mr. Lee says, "It" (spirit) "originally came from God, and hence can be happy in God alone, as God dwells in us, and we in God." Let us try this statement: *matter* "originally came from God, and hence can be happy in God alone, as God dwells in us, and we in God." This is just as good an argument as Mr. Lee's, and both may pass for what they are worth; but so far as the "*origin*" of them is concerned, the reader can see that if one be good evidence, so is the other.

Mr. Lee asks, "But does God dwell in matter, and matter in God?" We reply, that God "fills heaven and earth;" and as the heavens and the earth are matter, "God dwells in matter." He fills the vast universe. It has not inaptly been said that "his centre is everywhere, and his circumference is nowhere." And so far as it re

spects "matter dwelling in God," I will say that *man* is matter; and "*in God he lives and breathes, and has his being.*" "Matter," then, in the form and capacity of man, "can have fellowship with the Father and the Son;" "can have communion with the eternal spirit;" can drink joys from the fountain" of all joy. Mr. Lee bases another argument on "the desire of knowledge in connection with the capacity of the mind to improve."

This argument will only hold good in relation to a *part of mankind*, for there are many who have neither the "desire" nor the "capacity" to improve. It is, therefore, of no avail, for either immortality is hereditary, or it is not; if it is, *all men* have it; but, if it is not, *none* have it.

But Mr. Lee admits that "the soul commences its career without knowledge." Now, only think of an "immortal mind"—self-conscious, self-intelligent, possessing all the attributes of intelligence, knowledge, and wisdom, "commencing its career without knowledge!" The very idea is absurd! But Mr. Lee says, "its *capacity* furnishes the basis of the argument." This merely brings us back to those who have no "capacity to learn," and thus the argument fails.

Mr. Lee has foiled himself—he has precipitated himself overboard, and carried all his arguments with him! Hear him: "*The mind, in its present state, is dependant upon the BODILY ORGANS for primary ideas!*" This admission is fatal to his whole theory! What is the meaning of it? Why, it means this—that the "IMMORTAL MIND" is DEPENDANT upon MATTER "FOR PRIMARY IDEAS!" Mind dependant upon matter for ideas! "Ideas" do not "inhere in mind," then, as Mr. Lee first taught us. They must "inhere" in matter, for mind is "dependant upon the bodily organs for primary ideas." Yes, and I will add, for *all* "ideas," "primary" and secondary. But Mr. Lee limits this to "the present state." Very well, that will

answer our purpose; but how does he know but the same arrangement may obtain in the next "state?" But what and where are "the bodily organs, upon which "the soul is dependant for primary ideas?" Mr. Lee mentions two—the eye and the ear; but these are not all. The *brain* is full of them. The "soul is dependant" on the brain "for primary ideas." Now, friend Lee, let us shake hands and be good friends, for we have met at the same focal point.

I hope that we shall hear nothing more about materialism from that quarter; but, that henceforth, life, mind, intelligence, all the mental phenomena, will be predicated upon organization; and that eternal life, immortality, and incorruptibility will be proclaimed through Jesus, who is "the resurrection and the life."

CHAPTER V.

Mr. Lee says—"Its (the spirit's) improvement, is a distinct matter from the improvement of the body."

What does he mean by the "improvement of the body?" Does he mean the *growth* of the "body?" What does he mean by the "body?" Does he mean the whole physical organization, or a part of it? If he uses the term as indicative of the whole organism, then it is equivalent to the *man*; which would be to make "the improvement of the spirit a distinct matter from the improvement of the man." Understanding Mr. Lee, therefore, to mean the physical constitution, the question recurs—does he mean by "the improvement of the body" its growth in bulk or size? If so, I would remark, that *stubborn facts* establish the *law*, that other conditions being equal, the development of mind is in the *ratio* of the development of the physical organization. What are these "*other conditions*?" The

answer to this question is found in the fact, that there are several *systems of organs*, giving rise to different functions, and modifying the manifestations of mind. The *ample* development of the *glandular system* does not increase the mental power, but modifies it. The excessive development of the *muscular system* does not import mental activity; but it gives *durability* to body and mind. The *sanguineous* and *nervous systems* impart physical and mental activity.

Again, a person may be born with an organization unfavorable to the development of much mind—they may be idiotic; but, in this case, the *nervous system* will be defective. Again, they may be diseased, and, from this cause, imbecile. Again, education may have been *partial* and defective; the muscular system may have been cultivated at the expense of the nervous; and then, “the body may grow and flourish in all the perfection of health, and the mind make little or no progress.” Again, the *nervous system* may be developed at the expense of the *sanguineous*, and “the body,” or man, “be of exceedingly frail structure, pale and wan;” but it is not true that “a giant mind may develop itself from within.” The mind of such a person may possess great *vivacity*, *sprightliness* and *brilliancy*, but it will be wanting in *strength*, *depth*, *power* and *durability*. But, in all this, the law holds good, that, *as is the organization, so is the mind*.

Mr. Lee says—“Some of the greatest geniuses the world has ever produced, have had but just body enough to hold the soul.” This is a mere fancy sketch, containing no argument. A man, however, may be a “*genius*,” with little or no *talent*. Again, Mr. L. says—“These facts certainly indicate that the soul and the body, are not one and the same thing!” Truly! who ever contended that they were “one and the same thing!” The one may be an attribute of the other, and both may

be mortal—both matter—Mr. Lee's "facts" to the contrary notwithstanding!

2. Mr. Lee tells us, that "the body comes to maturity and begins to decline, at an age when the mind has but just commenced its career of improvement." This is a fallacy, for the "career of improvement" begins almost with our birth. "A sound mind in a sound body" is a sentiment, which embodies the truth upon this subject. The *nervous system* may be healthy, unimpaired and elastic, when the muscular and glandular have declined; and the mind may thus be proportionably active, when the physical strength is partially gone. But when there is a general decay of the whole organization, the mind goes down with the body. And whether a man shall be a *dotard* at "fifty, sixty, or seventy," depends upon the strength, soundness and durability of the *whole* constitution.

3. Mr. Lee alludes to the doctrines of phrenology, and informs us that nothing is gained by admitting their truth—that phrenologists "will not make this the issue, and base their science on the doctrine of materialism, to stand or fall with it." If by "*materialism*" Mr. Lee means *matter*, I affirm that phrenologists do base their science on "materialism;" for they *base* it on the anatomy and physiology of the *brain*—which is matter; while, at the same time, they may not follow up their *principles* to their *legitimate results*. I shall not reflect upon the *motives* of those phrenologists, who have labored to popularize, and harmonize phrenology with sectarian theology. *But, for one, fearless of all consequences, I DO MAKE THE ISSUE, AND BASE THE PHRENOLOGICAL DOCTRINES UPON THE MATERIAL ORGANIZATION OF MAN, INDEPENDENT OF ALL "IMMATERIALITY," IMMORTALITY, OR INCORRUPTIBILITY; AND I CHALLENGE ALL PHRENOLOGISTS, NO MATTER WHO, NOR WHERE THEY ARE, WHETHER IN EUROPE OR AMERICA, TO DISPROVE THE CORRECTNESS OF THIS POSITION.*

This is the only view that will, or can harmonize with the volume of Revelation; and every effort to harmonize the sublime science of mind, with the paganized traditions of modern sectarianism, degrades both it and them!

Yes, sir, a voice speaks from the highest heavens, and proclaims to all the sons of men, that they *are mortal*, having *not* one spark of immortality, but corruptible and perishing; and mental science—the science of man—sends back the sound, *all is mortal!*

4. We shall now examine Mr. Lee's concluding philosophical argument, which is this: "The mind often developes itself in greater power and glory, just at the moment of death, shining out from an emaciated body, already wan and cold."

Here Mr. Lee rallies all his powers, concentrates all his forces, and pours along his logical troop! We shall pay particular attention to this argument, not on account of its strength, but on account of its commonness.

"The mind often developes itself in its *greatest power and glory*, just at the moment of death." This, as a proposition, is monstrous; as an argument, absurd; and as a fact, is not true. "The mind develope its GREATEST POWER and GLORY, at the moment of death!" Did ever the mind of a man, "at the moment of death," develop the powers of a Solomon?—a Bacon?—a Locke?—a Herschell?—a Franklin? Here are specimens of mind in its "greatest power." Did ever the mind of man, "at the moment of death," when the "emaciated body" was "already wan and cold," develope the "glory"—the eloquence of a Cicero, or a Demosthenes? The answer is, and must be, in the negative. But Mr. Lee says—"It is true that in some cases the mind appears to decay with the decaying body, but to prove that it is the body or any part of it, this would have to be always so without exception, which is not the case." Mr. Lee has the

argument here by the blade, instead of the handle, and cuts himself rather than his opponent! The mind should *never* "appear to decay with the decaying body," if it be immortal! If it be neither "the body nor any part of it," there should be no "exception" to the "power" and "glory" of its development "at the moment of death," "which," as Mr. Lee says—"is not the case." And now I will explain to Mr. Lee why it is, that some minds are more brilliant in death than others.

1. It depends upon the *nature* of the disease, and its *seat*. There are some diseases which preternaturally excite the brain, and consequently, the mental powers. We witness this in various forms of *fever*. And sometimes this febrile condition becomes so exalted and intense, that the patient becomes eloquent, musical, furious and insensible by turns, according to the nature of the case. In this condition the patient's animal, moral, or intellectual faculties may be principally excited, and develope their functions accordingly. They may shout, pray, sing, or curse, swear and rage, just as their different faculties are the seat of the most intense cerebral action. Some, in this condition may "die shouting glory! glory!! glory!!!" and others die perfectly frantic and furious.

Again, in disease of the heart and lungs, the integrity of the mind is partially maintained till death closes the scene; but this is because the brain is not immediately involved in the disease, and therefore it manifests its functions, though with less power, to the last.

2. Another cause, already hinted at, is, the fact that *death* sometimes commences at the *heart*, and at the lungs. The first is called *death by anæmia*—the want of a due supply of blood to the heart. In this case the faculties may be retained to the last for the reason already given.

The same remarks apply to *death by apnœa*, privation of breath. The person, being cut off sud-

denly, retains his senses to the end; or, if not dying suddenly, he gradually wastes away by consumption of the pulmonary organs, and dies in possession of a degree of mental power.

Death by coma may either be sudden, or more or less protracted according to circumstances.

These are some of the reasons why some persons die in the possession of some mental power, and others perfectly insensible. These *phenomena* are perfectly plain upon the view we take of the constitution of man; but can Mr. Lee, or any one else, explain them upon his hypothesis? "The mind may kindle up at the moment of death, and blaze out with intellectual fire," but it is the mere flickering—the mere flashing up, of the waning intellect, which, like the dimly burning taper, gives signs of its extinguishment! "The body" may be "wan, cold and helpless," and the mind will shine as dimly, and burn as faintly as the expiring lamp! An occasional out-burst—an occasional flash, is not the strength, power and glory of a giant mind; but the sure indications of a speedy dissolution.

Mr. Lee speaks of "the mind, being roused by the prospect of heaven, or seized with the terror of impending perdition," as "flashing with the fires of immortality," and "shedding a living glare as it quits its house of clay and enters upon the destinies of the spirit world!"

The whole of this is a beautiful delusion! a sublime absurdity!! There is no truth—no argument—no logic in it. This going to "*heaven*" at death, or down to "*perdition*," are old wives' fables. They are pagan traditions, newly vamped by the Mother of Harlots and abominations of the earth.

No, gentle reader, man is mortal, death is the extinction of life and sense and mind; and nothing but the resurrection can restore these attributes to man. So we come back to our starting point—no organization, no life; no life, no mind.

And here we leave Mr. Lee, to the *mercy* of his own ill-fated philosophical arguments.

CHAPTER VI.

Having examined Mr. Lee's philosophical argument, I now proceed to his scriptural.

1. His first argument is based upon Gen. 35 : 18, "And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni."

The reader will please bear in mind that the subject before Mr. Lee's mind is the "immateriality of the soul," and that this text has been adduced to prove it! But if he can see any connection between *it* and the subject, he can see far better than I can. Her "soul departed," *ergo*, it is immortal! Truly, this is an "age of reason." Mr. Lee says, "Her body did not depart. Her brains did not depart!" And was there nothing else which could "depart," and which, in scripture language, is termed the "soul?" Could not her *breath*—her *life* depart, and "her body" and "brains" remain? This text proves only one thing, and that is the *departure* of the woman's soul, life, or breath; and has no bearing whatever upon Mr. Lee's question.

But Mr. Lee thinks his doctrine of "immateriality," is taken for granted in the Bible! This is begging the question. The Bible, so far as I know, takes nothing for granted: and, even if it did, this would not do away with the necessity of Mr. Lee's proving his position, by *proving* that the Bible takes it for granted. Let him not assume this, but prove it.

2. His second proof is Numbers 16 : 22, where God is spoken of as the "God of the spirits of all flesh." What has this to do with Mr. Lee's "immaterial soul?" I admit that God is "the God of the spirits of all flesh," because "in Him we *live*, move, and have our being;" but this does not prove that "the spirits of all flesh" are the "immaterial souls" of all flesh. Inasmuch as "the spirit of life," or "breath of life," which inflates the lungs,

oxygenizes the blood, and gives life to the flesh, is from God ; He is emphatically the " God of the *lives* of all flesh." And, I apprehend, this is the meaning of the passage. In Numbers 27 : 15, 16, there is a passage of similar import.

3. Mr. Lee's third argument is Job 14 : 22. " But his flesh upon him shall have pain, and his soul within him shall mourn." Were I disposed to be hypercritical, I might analyze this thus : First, we have the " flesh ;" second, the " him ;" and third, the " soul." The " flesh" is not the " him," because it is *upon* " him ;" and the soul is not the " him," because it is *in* " him." It follows, therefore, according to this mode of reasoning, that neither the " flesh" nor the " soul" constitutes the " him," or man. How will this tally with Mr. Lee's theory ? This shows the folly of all such reasoning. The simple meaning of the text is this : The " flesh upon" his person " shall have pain, and his heart within him shall mourn."

4. His fourth proof is Job 31 : 30, " Neither have I suffered my mouth to sin, by wishing a curse to his soul." Here, again, I may ask the question, What has this to do with the " immortality of the soul ?" The term soul is often used as a Hebraism for the person, and as often used for life ; so that the text and context must determine its signification in any given case. In the text before us, it evidently means life, or the person of whom life was an attribute.

5. His fifth argument is chapter 32 : 8, " But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." This is the most plausible scriptural argument yet offered by Mr. Lee, but this does not prove his point. Mr. Lee himself admits that this " appears to be an allusion to God's breathing into man the breath of life, after he had formed him of the dust of the ground, by which he ' became a living soul.' " In addition to this admission on the part of Mr. Lee

it is remarkable that the spirit is represented as being without knowledge until the "inspiration of the Almighty gives *them* understanding." Mr. Lee makes another important admission, which I hope the reader will remember. It is this: "*Man* here denotes the visible, tangible frame, the *body*; in this there is a spirit." Very well; "man," then, is the "body," animated by "a spirit"—"the breath of life," and God gives them "understanding." Thus Mr. Lee has helped us to the refutation of his argument.

6. Mr. Lee's sixth proof is Proverbs 19 : 2. "that the soul be without knowledge is not good." He thinks "this text clearly implies the existence of an intelligent soul, distinct from the body." But how can an "immortal soul," which is self-conscious—self-intelligent, "be without knowledge?" Here Mr. Lee is caught in his own snare! I regard this text, therefore, notwithstanding what Mr. Lee says about the definite article, as being similar, in this respect, to the passage, "the *soul* that sins, it shall die;" and as referring to man, in relation to that attribute of his nature which is the seat, or *sensorium* of the mind.

7. His seventh argument is based on Eccles. 12 : 7, "Then shall the dust return unto the earth as it was: and the spirit shall return unto God who gave it." This clearly refers to God's "creating man of the dust, and breathing into his nostrils the breath of life;" and has no more to do with the "immateriality of the soul," than the *blood* of man. When man dies, that which came from the earth, returns to the earth; and that "breath of life" which God "breathed into his nostrils" returns to him in the expanse of Heaven. In point of *fact*, however, the *body* is not less from God than the spirit, or "breath of life." Both are from Him. And this same author, Solomon, as well as Moses, speaks of the beasts as possessing the same "spirit

of life." "They all have one breath; all are of the dust, and all turn to dust again."

8. Mr. Lee's eighth proof is Ezek. 18 : 4, "Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine." Why did not Mr. Lee quote the whole verse? Why did he omit the last clause? Was it because the whole verse would not answer his purpose? "*The soul that sinneth, it shall die,*" was too strong for Mr. Lee! He reminds me of a person, who is running along a beautiful lawn, where everything is pleasant to the eye, and grateful to the senses; but suddenly an awful precipice presents itself, and the man starts back with horror at the impending danger! So Mr. Lee, conscious of the truth of his position, passes rapidly from text to text, hoping to fortify his favorite doctrine of "immateriality," when suddenly and unexpectedly he treads upon the very brink of a logical abyss, where all his arguments are in danger of being precipitated to the gulf below. He pauses, starts back, and retreats!! with the words sounding in his ears, and vibrating along the fibres of his brain,—"*THE SOUL THAT SINNETH, IT SHALL DIE!*" This text, so far from helping Mr. Lee, is fatal to his whole theory; for it affirms that the sinful soul shall die, which is incompatible with his view of the subject.

9. His next argument is founded on Zech. 12 : 1, where God speaks of forming "the spirit of man within him." There is no difficulty here, according to our view, whether we understand the term "spirit" to apply to the *life* or the *mind*. Both life and mind are "formed," developed, or manifested "*within*" the man. But Mr. Lee takes a liberty which the rules of logic do not allow him. He proves that man has a soul or spirit, but its *nature* he takes for granted. He is not required to prove that man has a "spirit," but to prove that spirit "*immortal*." This he has failed to do; for to do this it is not enough to prove that the spirit is a

distinct entity from the body ; but he must also show that it is necessarily immortal. This he can never do.

10. His tenth argument is based on Rom. 8 : 16, where Paul speaks of the witness of the Holy Spirit "with our spirit." On this I remark that neither God nor man "bears witness," except by words or signs addressed to the minds of men. "The spirit bears witness with our spirits," minds, or hearts, if you please, that we are the children of God : but this "witness" is in his word, and addressed to our understandings ; and not to our feelings or passions. The christian has better evidence of his being a "child of God," than a mere impulse, or feeling, which is the sport of a thousand circumstances. When his heart, his life, his words, &c. are all in harmony with the Gospel, then it is that "the spirit," by that word, "bears witness" with his mind, his conscience, that he is born of God.

11. His next proof is 1 Cor. 2 : 11, "For what man knoweth the things of a man, save the spirit of a man which is in him?" This belongs to a class of texts already examined, and means no more, I apprehend, than that a man is alone conscious of the operations of his own mind.

12. Mr. Lee refers to chap. 6 : 20 as a proof—"For ye are bought with a price ; therefore glorify God in your body, and your spirit, which are God's." This proves that men can glorify God "in the body," although "matter," which, I suppose, is more than Mr. Lee would willingly admit. The text clearly teaches us the *whole man*, "soul, body and spirit," should be devoted to His cause. That all the physical, moral and mental powers should be consecrated to his service. I see nothing in this to favor the popular theory.

13. He then refers us to 2 Cor. 4 : 16, where Paul speaks of an "outward" and "inward man." I am willing that Peter shall explain Paul. See

1 Peter 3: 3, where he defines the "inward" or "hidden man" to be "the heart."

14. His fourteenth proof is 2 Cor. 7: 1, "Let us cleanse ourselves from all filthiness of the flesh and spirit." Apart from the absurd idea that "*filthiness*" is here ascribed to an "immaterial spirit," it must be evident to those who think for themselves, that the apostle meant no more than that they should put away all evil—all immoral contaminations, and be holy in life, temper and disposition.

15. Mr. Lee's final argument in the article I am reviewing, is James 2: 26, "For as the body without the spirit is dead, so faith without works is dead also." In this passage, it is perfectly evident the term "spirit" signifies "breath," the breath of life; and it is so rendered in the margin. This text is *against* Mr. Lee, and proves that, after the *expiration* of the breath, there is not an "immortal spirit" animating the body; but that as "faith without works is dead," so "the body without breath is dead also."

In Mr. Lee's concluding article on the immateriality of the mind, he argues thus: "The same words which are applied to man to describe his spiritual nature, are applied to God," "and any criticism which will invalidate the evidence in proof that the human soul is spirit, and not matter, will equally weaken the argument in support of the idea that God is a spirit."

Now, kind reader, that you may see the force of this argument, I will apply it to another matter, thus: "The same words which are applied to" *the wind*, "to describe" its "spiritual nature, are applied to God," "and any criticism which will invalidate the evidence in proof that the" *wind* "is spirit and not matter, will equally weaken the argument in support of the idea that God is a spirit."

This is Mr. Lee's argument, only it is applied to

the wind instead of man; and the reader can at once see its fallacy. I could give examples as Mr. Lee has done, but this is unnecessary. We might as well argue that because certain terms, generally applied to other objects, are used in relation to God, that their natures were similar, as to argue that because the term spirit is applied to man, therefore his spirit is like God's—immortal. The terms "sun," "soul," "heart," "wings," "shadow," &c. are used in relation to Jehovah; but who would thence infer that He is of the same nature with the "sun," or that His "soul" and "heart" are of the same nature with the "soul" and "heart" of man?

Does Mr. Lee really believe that God has a "soul" and a "heart?" If so, He is a *compound* being, and no compound is eternal. These words are used in reference to Him, in an accommodated or figurative sense; so also is the term spirit when applied to man—to the wind—to the breath of life—to the mind—and to the life itself.

"God is a spirit" in the highest sense of the word; but when this term is applied to the wind, and to man, it is used in a subordinate sense. As well might Mr. Lee argue that because the same word is applied to the *beasts*, therefore, they have "immortal spirits." Mr. Lee's argument, to be valid, must hold good in all cases to which the term is applied; or else, if there be an exception, I shall maintain that *man* is an exception.

Mr. Lee refers to the text, "the spirits of just men made perfect," which, I apprehend, applies to persons raised from the dead, and not to men in the flesh. He also quotes the text, "God is spirit; and they that worship him must worship him *with* spirit and *with* truth," to follow his reading. What is the meaning of the passage? It is this; that mere outward forms—the "drawing nigh unto God with the lips, while the heart is far from him"—is not acceptable worship. His worship must pro-

ceed from the heart—be pure, sincere, and according to the “truth;” for “in vain do you worship me, teaching for doctrine the commandments of men.” But the text contains not the slightest proof that the spirit of man is immortal, which is the point to be proved. Mr. Lee has signally failed in this part of his argument; indeed, we may say of them all, that they contain the elements of their own refutation. He set out to prove the “immateriality of the soul,” and the reader can judge how far he has succeeded. Sometimes he affirms “immateriality” of the “soul,” and then of the “spirit:” he quotes a text to prove this of the “soul,” and, *anon*, of the “spirit;” so we are, after all, at a loss to know whether he affirms “immateriality” of both, or of one. The popular theory presents a chaotic system—a confused mass—a perfect Babel, without order and without light. The advocates of it talk of “*spiritual* SUBSTANCES,” and yet deny the existence of *spirit-matter*, as though there was any difference between “*substance*” and “*matter!*” But I have gotten through with Mr. Lee’s arguments, and must await his next article.

CHAPTER VII.

In Mr. Lee’s article No. 9, he takes up the question of “the conscious existence of the soul, after the death of the body.” His argument is “from the immateriality of the soul.” He tells his readers that “the foundation for this argument has been laid in preceding numbers, in which the immateriality of the human soul has been proved.” Those of our readers, who have read his articles, and our Review, will doubtless be prepared to determine whether Mr. Lee has “*proved*” the “immateriality of the soul.” I humbly conceive he *has not* “proved” it, nor is it in his power to

“prove” it, by all the argument he can bring to bear upon the question.

Mr. Lee thinks the question has been “misunderstood,” and attempts to define it more accurately. He quotes from Brother Storrs’ “Six Sermons” the following paragraph :

“It is said—*The soul is spiritual, hence indestructible, and therefore immortal.* One single consideration is sufficient to overthrow this argument, and show that it has no force. *He who created can destroy.* Our Saviour saith—‘Fear him who is ABLE to destroy both soul and body in hell.’”

Upon this he remarks, that “as a reply, it is defective in two particulars:”

1. It assumes that “destruction,” means a loss of conscious existence, when applied to the soul ;” which is “not admitted ;” but, because “it belongs to another branch of the subject,” he does not argue it. I will also let it pass, at present, for the same reason.

2. Mr. Lee says—“Its capital defect is, it entirely misapprehends the question.” Let us see : Mr. Storrs states the argument of his opponents thus : “*The soul is spiritual, hence indestructible, and therefore immortal.*” There is no “misapprehension” of the question here, for Mr. Lee himself argues upon this hypothesis ; and the very article I am now reviewing, is based upon this assumption.

But, perhaps, Mr. Lee alludes particularly to the latter part of this paragraph, where Mr. Storrs says “one single consideration is sufficient to overthrow this argument, and show that it has no force. *He who created can destroy.* Our Saviour saith—‘Fear him who is ABLE to destroy both soul and body in hell.’”

I apprehend that, if Mr. Lee will examine this argument again, he will find more force in it than he is disposed to admit. The radical idea of *immortality*, is, *not subject to death, or deathlessness.* It follows, therefore, that that which is *absolutely*

immortal cannot be "destroyed" by any power in the universe; for, to reason otherwise, would be to make it mortal and immortal at the same time, which is an absurdity. And hence the force of Mr. Storrs' argument—if God be "able" to "destroy" the soul, it is not *absolutely immortal*, because if immortal, it is necessarily *indestructible*. There is more argument, therefore, in Mr. Storrs' reply than Mr. Lee could perceive, or, perhaps, was willing to admit. Mr. Storrs' argument stands thus:

That which is immortal cannot be destroyed;
But God can destroy the soul;
Therefore it is not immortal.

But, I apprehend, Mr. Lee himself does not state the question as clearly as it ought to be stated. The *primary* question, and the one Mr. Lee has been discussing, is this—*is the soul naturally immortal?* Mr. Lee says *it is*; and that it is *in its nature* analogous to the *nature of God*. If so, it cannot be destroyed, because God cannot destroy himself! But God can destroy the soul, therefore it is not analogous to the nature of God—it is not immortal. Thus Mr. Storrs' argument comes back in all its original force.

We take the broad ground, first, *that the soul is naturally mortal*; second, *that he is able to destroy it*; and third, *that he WILLs to destroy it, if wicked*. In order, therefore, for Mr. Lee to meet this question fully in all its latitude, he must prove, *that the soul is naturally immortal—that God is not able to destroy it—and that he does not WILL to destroy it!* under any circumstances.

3. But, the fact is, Mr. Lee does not know what the soul is. He says "it is a *simple spiritual essence, immaterial, uncompounded, and indivisible*. Now, how does Mr. Lee know that the soul is "a simple spiritual essence, immaterial, uncompounded, and indivisible?" All this is mere *assumption*, without the shadow of a shade of proof!

May I not ask Mr. Lee how he knows the soul is "uncompounded and indivisible?" From whence did he get his information? for it must be based upon facts, or be a matter of revelation. If upon facts, where are *they*? And, if upon revelation, give us the proof.

But he says—"This argument is not designed to prove that God cannot destroy the human soul, nor even that he will not, but only that the soul, being spirit and not matter, simple and not compound, indivisible and not dissoluble, it must be immortal in its nature, and live after the body is dissolved; yea, live forever, unless destroyed by the Almighty power that gave it being."

Here Mr. Lee argues the immortality of the soul, upon the absurd assumption that *it is "spiritual, uncompounded and indivisible!"* What an argument! *Credat Judæus Apella.* But, after all, Mr. Lee virtually yields the question, for he does not introduce this argument to prove that God cannot, or that he will not destroy the soul! Then, pray, what is gained to his cause by his argument? I confess I can see nothing, for he says it "will live forever, *unless*," yes, "*UNLESS destroyed* by the Almighty Power that gave it existence!" Well, suppose God should "*destroy*" it, as he says he will, what then becomes of Mr. Lee's favorite doctrine? It will be as though it never had been! Moreover, in confirmation of this view of the subject, we are taught that the Lord God "*drove out*" the man from the Garden of Eden, lest he should partake of the tree of life, eat, and live forever, an *immortal* sinner. Immortality, being an attribute of God—"he only having immortality,"—he cannot destroy that which is immortal, because to do so would be to act contrary to himself. To prevent, therefore, such a result as would have followed the act of Adam's eating of the tree of life, he drove him out, and obstructed his way to the life-imparting tree; knowing that, if he should partake

of it, he would live forever as a necessary consequence. All the evidence, then, going to prove that God is "*able*," and that he *wills* to destroy the soul of the sinner, equally disproves the "*natural immortality of the soul*."

But, I repeat it, Mr. Lee does not know what the soul is. He speaks of it as an *entity*—as a distinct thing or essence, "*uncompounded*" and "*indivisible*." But, the truth is, Mr. Lee has been discussing the merits of an *attribute*, rather than an *entity*. Life, strictly speaking, is not an *entity* but an *attribute*. Immortality is not a *thing-entity* or essence, but a *quality*, an *attribute* of the *thing* of which it is predicated. Reasoning, therefore, upon a false assumption, what a flourish of "*saws*," "*knives*" and "*axes*" Mr. Lee makes in his *first* paragraph. His whole argument on this point, is inconclusive and defective in the extreme, when considered in relation to the truth of his own theory! The fact is, he subverts his own hypothesis, as we shall presently see.

Mr. Lee concludes from his reasoning on the "*immateriality of the soul*," that "*God cannot destroy it, in the manner in which destructionists suppose*." Further on he says—"God cannot dissolve that which is uncompounded, or divide that which is indivisible." Thus Mr. Lee's own reasoning brings us back to the point, that, if the soul be immortal, it will, by a necessity of its own nature, live forever. But, as God has declared that, "*the soul that sins shall die*," it follows, as a necessary consequence, that it is not immortal; and, therefore, that it can be destroyed by an "*exertion of power upon it*;" and also, by being left to the operation of its own laws, as in the case of Adam.

Having subverted his own theory, Mr. Lee invokes the aid of Mr. Drew to effect its annihilation! Mr. Drew's first sentence is a *death-blow* to Mr. Lee's whole argument on the fancied "*immortality of the soul*!" Mr. Drew says—and Mr. Lee en-

dorses it—"It has been already proved, that material bodies can never act but when they bring their surfaces into contact with each other!" This may have been deemed sound reasoning in the days of Mr. Drew, but, at the present time, every school boy of ordinary intelligence, knows better. Mr. Lee appears to have been asleep for a quarter of a century, without even *dreaming* in the time; and now that he is waked up he supposes every thing is just like it was when he fell asleep! He is waked up in the wrong place! and supposes himself living a quarter of a century past; and, consequently, speaks and reasons in harmony with the ideas which he obtained at that time! But he is behind the age, or else he would never have endorsed the sentence already quoted. Mr. Drew continues: "As an immaterial substance has no surface, it is a contradiction to suppose that matter can ever be brought into contact with it," &c.

I am willing to submit it to the reader, yea, to Mr. Lee himself, whether Mr. Drew has not *disproved* the very position he intended to establish! Let the reader remember, then, that Mr. Drew and Mr. Lee regard it as "a contradiction to suppose that matter can ever be brought into *contact* with" that which is "immaterial." It follows, therefore, from their own principles, that, as the body is matter, and the soul, in *their estimation*, is "immaterial," *they can never be brought into contact!* They, therefore, have no *connection* whatever! If this argument is not *suicidal*, there is no truth in the universe. According to this absurd and "vain philosophy," God, being "immaterial" in their view of the subject, can have no connection with the universe of matter he has created. I hesitate not to say, that this opinion is atheistical in its tendency, and absurd and monstrous in fact!

Mr. Lee, by endorsement, says—"Whatever has an exterior, must have an interior; and what has both must be extended: and what is thus extended

cannot be immaterial." Mr. Lee, by the aid of Mr. Drew, has clearly proved, admitting the correctness of their reasoning, that the soul is *nothing*! The following is their description of it: It is "simple," "uncompounded," "indivisible," "indissoluble;" without "exterior" or "interior surface," is not "extended," and "can never come into *contact with matter*!" Thus they have, by laboring to make the *soul* everything, reduced it to *nothing*! They have proved the very point we at first stated, viz.; *That that which is immaterial is nothing—it is a nonentity*!

And, just at this point, let me ask Mr. Lee a few questions: Upon your hypothesis, was the "immaterial soul," as you will have it, created of the dust, or breathed into the nostrils of Adam? If created of the dust, it is not "immaterial;" and, if breathed into his nostrils, it had "extension"—"surface," and necessarily came in "*contact with matter*:" and is, therefore, not "*im-material*!"

Again, how many "immaterial souls" did God create in the beginning? How many had Adam? How many had Eve? Did they have more than *one* each? If they had only *one* each, whence have their numerous offspring derived theirs? You say it is "indivisible" and "indissoluble," consequently it is not *transmissible*! And that which is *transmissible* comes in "*contact with matter*;" but you say the "immaterial" soul "cannot come into contact with matter;" therefore it is not transmitted; and, consequently, unless God creates an "immaterial soul" for every child born, the offspring of Adam have no "immaterial soul"—ERGO, in your opinion, *they have no soul at all*! So Adam, according to the working of your philosophy, has given birth to a *soulless progeny*! Thus Mr. Lee, in attempting to prove that men have "immaterial souls," has actually proved that they have none at all!

The remainder of Mr. Lee's article abounds in the same sort of logic: it is suicidal in reference

to his own theory! If Mr. Lee can reason no better than this upon his favorite view, he will murder his own cause, and bury it so deep, that no mortal hand shall ever be able to disinter it!

It would be a waste of time to extend the review of this article any further; but the reader, who is curious to see how completely Mr. Lee subverts his own theory, is referred to the article itself.

In conclusion, let me say, that Mr. Lee is utterly unable to sustain his theory by such arguments as he has adduced in the above article; nor do I believe that the man lives who can do it, by any sort of argumentation within the grasp of mortal intellect.

We fall back upon the conclusion, established alike by philosophy and revelation, that man is mortal in every part, and that immortality is the gift of God, through Jesus Christ, by a resurrection from the dead!

CHAPTER VIII.

"The common sentiment of mankind."

Gentle reader! I am glad, for your sake, that Mr. Lee has introduced the subject of, and based an argument on, "*the common sentiment of mankind*"!

He has proved, overwhelmingly and incontestably proved, the PAGAN ORIGIN of *the popular doctrine of immortality*! He has triumphantly sustained the very position we have long maintained, viz.: *That "the immortality of the soul" is pagan in its origin, and was generally believed among pagans.*

But, strange to say, while Mr. Lee has sustained the above point, he makes use of it for the purpose of proving the soul immortal! His argument amounts to this:

The ancient Egyptians, Persians, Phenicians, Scythians, Celts, Druids, Assyrians, &c., believed in the immortality of the soul—it was "the common

sentiment" of all these nations. *Therefore*, the soul is immortal!

Or, to state it differently:

That which is "the common/sentiment of mankind," is true;

But the immortality of the soul is "the common sentiment of mankind;"

THEREFORE, the immortality of the soul is true!

By this logic Mr. Lee's proposition stands or falls! Mr. Lee says—"If destructionists can prove that the doctrine in question had some other, or if some other sentiment can be named, manifestly false, and equally common in the world, of the origin of which no account can be given, we acknowledge they will evade the force of this argument; but until this is done the argument must prove ruinous to their theory."

1. We are called upon, by the above, to prove that the doctrine of the immortality of the soul had some other origin than the Bible. And, on this point, Mr. Lee, himself, has helped us to a considerable amount of evidence, as we before remarked; but we shall examine the question more closely than he has done. What if the Babylonians, Medes and Persians believed the soul immortal? What if Zoroaster, Pythagoras, Socrates and Plato, taught it? What if the sentiment abounds in Homer, Ovid and Virgil? Do these facts prove the doctrine all divine? If so, the prevalence of other "sentiments," held by these nations and distinguished persons, upon the same principle of reasoning, must also be divine. If Mr. Lee's logic will prove conclusive in one case, it will in another—yes! in all others! If he receive the pagan idea of immortality, he must take along with it the pre-existence of souls—the transmigration of souls—and the rejection of the resurrection of the body! He must not divide the dose, though bitter! but swallow the whole like a man!

The oldest hypotheses of the Oriental World, upon this subject, resolved themselves into the doctrine of *emanation* and *imanation*; issuing from the "*soul of the universe*" at birth, and reabsorbed at death. They regarded the soul as a part of the Deity; thus making him *divisible*, which is one of Mr. Lee's "essential properties of matter"!

DR. GOOD says—"If we turn from Persia, Egypt, and Hindostan to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from which *it is certain* that Persia, and highly probable that Hindostan, derived its first polite literature, we shall find the entire subject" (*of the immortality of the soul*,) "left in as blank and barren a silence, as the deserts by which they are surrounded; or, if touched upon, only touched upon to betray doubt, and sometimes disbelief. The tradition, indeed, of a future state of retributive justice seems to have reached the schools of this part of the world, *and to have been generally*, though perhaps not universally, accredited; BUT THE FUTURE EXISTENCE IT ALLUDES TO IS THAT OF A RESURRECTION OF THE BODY, AND NOT OF A SURVIVAL OF THE SOUL AFTER THE BODY'S DISSOLUTION"! Here, then, is an exception to Mr. Lee's universal "consent of mankind." We have one place—one country—where the popular dogma of immortal-soulism was "blank and barren;" and where the opposite view was "*generally*" believed. And we find this, too, just where we might expect to find it, *viz.: where the light of revelation shed its illuminating beams!* That country is Idumea! Here JOB, that venerable patriarchal saint, who held communion with the Living God, and not with the *Buthos* or *Demiurgus* of the Chaldeans, Egyptians, Assyrians, &c.—here, I say, Job lived; and from this quarter we have, as Dr. Good expresses it, "that astonishing and transcendent composition" called "the Book of Job;" "a work," says he—although on Mr. Lee's side of the

question—"that ought assuredly to raise the genius of Idumea above that of *Greece*," &c., and, may I not add, the *knowledge* of *Job* far above that of Zoroaster, Pythagoras, Socrates, Plato, Dr. Dick and Mr. Lee—all combined!

Dr. Good continues—"Yet in this sublime and magnificent poem, replete with *all the learning and wisdom of the age, the doctrine upon the subject before us is merely as I have stated it, a patriarchal or traditional belief of a future state of retributive justice, NOT BY THE NATURAL IMMORTALITY OF THE SOUL, BUT BY A RESURRECTION OF THE BODY*"!

Dr. Good makes this belief "patriarchal or traditional;" but this is unnecessary, as Job was doubtless an inspired man. Dr. Good's testimony is the more valuable, because he believed in the popular doctrine of immortality.

Whether, therefore, the dogma of natural immortality originated with the old serpent, who said, "Ye shall not surely die;" or whether it originated in Egypt, Persia, Media, Babylonia, or elsewhere, it matters not. One thing is certain, it did not originate from God, else Job would have been in possession of it; and I will put Job's knowledge and wisdom against all the Babylonians, Persians, Medes, Assyrians, Zoroasters, and Platos on earth! Again, this is doubtless the oldest book or document extant, and on that account demands the attention of the sincere inquirer after truth on this subject.

"*The Hindoo philosophers*," says Dr. Good, "TOTALLY and UNIVERSALLY denying a resurrection of the body, and supporting the doctrine (of future existence) alone upon the NATURAL IMMORTALITY of the soul, and the Arabian philosophers (among whom was Job) passing over the immortality of the soul, and resting it alone upon a RESURRECTION OF THE BODY."

The Hindoo view of this question, is the legiti-

mate tendency of the modern dogma on the same subject—it leads to a denial of the resurrection.

Mr. Lee, then, is welcome to his Babylonian, Medo-Persian, Assyrian, and Hindoostan associates, and their authority! He is welcome to the company of Zoroaster, Pythagoras, Orpheus, Socrates, Plato, and a host of others! He is in *learned*!—but superstitious company! But, to be consistent, he should go all the way with them: he should believe in the pre-existence and pre-intelligence of the soul—that it is a part of God—that it *may suffer* in purgatory—and that it may be transmigrated!

The Grecian philosophy was imported by Pythagoras from India, whose philosophers reprobated the doctrine of a resurrection. So, when Paul preached through Jesus the resurrection of the dead, in the Argora of Athens, the Athenians declared he brought strange things to their ears, and inquired what the new doctrine was.

Here, then, we have the whole subject before us. On one hand we have Mr. Lee's long array of nations, composing "the heathen world, believing in the natural immortality of the soul, with its kindred appendages. On the other hand, we have the light of truth, concerning the resurrection of the body, pouring its steady rays from the days of Job, through the dark ages, down to the present time.

And, now, I shall turn Mr. Lee's argument against him, by affirming that the "common sentiment of mankind" is wrong! *Truth* has always been in the minority, and it always will be, until the Lord comes and takes the kingdom, and the greatness of the kingdom under the whole heaven! Error, in some, or all its forms, is "the common sentiment of mankind." And if Mr. Lee were to carry out his rule, he would be compelled to admit the *eternity of matter*, although he seems to have such an abhorrence of it, for his "heathen"

witnesses depose to *its* truth! Let us now state this argument in form:

That which is "the common sentiment of mankind" is true;

But *error* is "the common sentiment of mankind;"

Therefore, *error* is *true*!

But why should we take "mankind" as the standard of truth? Why not take a nation? A "heathen" nation, to follow Mr. Lee's example? Why not take Europe? or one of the nations of Europe? Why not take Italy? Why not take the Pope? Why not take the most enlightened nation on earth? Will Mr. Lee submit his faith to such a standard? If he were to submit his faith to the "common sentiment" of any nation on earth, he would be weighed in the balance and found wanting. Go to the "heathen world" to learn the doctrine of immortality! Go to Babylon—to India—to Egypt—to the Eastern Magicians, Soothsayers, Astrologers and Philosophers, to learn the doctrine of eternal life? Place these in the collegiate chair, and let the venerable Job, of the land of Uz, sit at their feet, and learn? Place the wisdom of Zoroaster and his associates, which is "foolishness with God," in opposition to the spirit of wisdom divine? A man must be hard pressed for evidence to sustain his faith, when he leaves the oldest and most venerable document on earth, and seeks to the Vedas of the Brahmins and the Zendavesta of the Parsees for light on the question of immortality!

Here, then, is a fact to which we call special attention, viz.: *That the denial of the resurrection of the body was as much "the common sentiment of mankind," as the doctrine of the soul's immortality.* Among all Mr. Lee's witnesses, only one—Zoroaster—believed in, or taught, a resurrection. Now, I can find as many exceptions to Mr. Lee's "common consent of mankind," in relation to the

immortality of the soul, as he can find on the subject of a *non-resurrection*. Will Mr. Lee give me the "*origin*" of this "sentiment?"

Mr. L. says—"If the doctrine of a future existence be an error, it is the most general one that ever entered the world," &c. Mr. Lee here makes a false issue; for it is not the "doctrine of a *future existence*" that is denied; but it is the predication "of a future existence" on the "natural immortality of the soul," instead of the resurrection of the body.

Mr. Lee says—the doctrine of the immortality of the soul "prevails most where the Scriptures are most known and read." But, alas! for Mr. Lee's cause, *his* evidence is all on the other side of the question! If he had said—that the doctrine in question "prevails most where the Scriptures are *least* known and read," he would have spoken the truth; and his statement would have harmonized with his "heathen" testimony! For surely he will not contend that the Scriptures were "most known and read" by the men and nations of whom he has spoken!

Again he says—"The doctrine must have had its origin." Of course, Mr. Lee, it had its origin; but was that origin divine? If it was, you have failed to prove it, for your witnesses are *pagan*. Taking the *non-resurrection of the body* as a sentiment running parallel with the doctrine of the soul's immortality—among the nations and tribes referred to, I will adopt Mr. Lee's mode of reasoning, thus: As the NON-RESURRECTION OF THE BODY prevails in the heathen world, "and as no account can be given of its introduction, it follows that it must have sprung from some one of the following sources:—It must be instinct, the result of natural reason, from the light of nature, the impression of God's spirit on the mind, or the principle of revelation contained in the Bible. Now, if it be instinct, it must be from the Creator; if it be the

result of natural reason, it cannot be unreasonable; if it be from the light of nature, it is a revelation from God; if it be the impression of God's spirit on the mind, it is no less a divine revelation; and if it be the sentiment of the Bible, none but infidels will deny it"! Thus Mr. Lee's logic will work both ways! It will alike apply to every prevalent sentiment, true or false! It will apply especially to many of the appendages of the immortality of the soul. But Mr. Lee makes a bad use of his own logic; for, will he tell me what sentiment has not sprung from one or the other of the sources he has mentioned? I apprehend he will find that every sentiment extant proceeded from one or the other of those sources. What, then, has Mr. Lee gained by this flourish? Absolutely nothing! What is "natural reason"? If Mr. Lee mean by this *unenlightened reason*, then I affirm that it has given birth, not only to *his* favorite doctrine, but a thousand other vagaries and absurdities which revelation repudiates, and *enlightened reason scouts!*

2. Now, let us look at this subject from another point.

In perfect harmony with what we have said, concerning the origin and prevalence of the popular view, I will remark, *that before the Babylonish captivity, and the Macedonian and Roman conquests*, the Jews observed the most profound silence upon the state of the dead. They spoke of it as a place of silence, darkness, and inactivity. This fact speaks volumes as to the "heathen" or pagan origin of the doctrine we are calling in question. They knew nothing of natural immortality till they were carried captive to Babylon, and mingled with some of Mr. Lee's witnesses!

Again, "after the Hebrews mingled with the" Babylonians, "Greeks and Romans, they insensibly slid into their use of terms, and *adopted some of their ideas on such subjects as those on which THEIR ORACLES WERE SILENT.*" Hence the pecu-

liar views of the Pharisees, many of whom not only believed in the pre-existence of souls—but, also, their immortality and transmigration. This is the reason why the question was put to our Lord, concerning the man who was born blind. They supposed it possible for the man to have sinned in a previous state, which was the cause of his being born blind. They also thought that Jesus Christ was in possession of the soul of John Baptist, or one of the prophets. Let us now sum up the whole argument:

1. We have seen that the doctrine of the immortality of the soul, the pre-existence of the soul, and its transmigration, together with a reprobation of the doctrine of the resurrection of the body, was in its origin pagan or heathenish. Mr. Lee has given us ample proof of this. I have given additional proof.

2. That in Idumea or Arabia—the country of Job, who is the author of the oldest document extant, we find the opposite doctrine prevailing; and a future life predicated on the resurrection of the body.

3. That the prevalence of a sentiment is no proof of its truth, or correctness; but, if anything, affords presumptive evidence against it. Truth has always been in the minority.

4. That previous to the Babylonish captivity, the Jews were silent on the state of the dead, regarding it as a state of silence and darkness.

5. But that *after* the Hebrews mingled with the Babylonians, Greeks and Romans, they adopted their *ideas* on such subjects as those on which their oracles—the Old Testament—was silent. (See Appendix to New Version.)

6. And that reason unenlightened, has given birth to a thousand vagaries, and among them the dogma of “natural immortality.”

But, we are not done with this subject yet; we wish to place it where the hand of mortal disinter-

ment can never reach it! And I now affirm, that revelation has placed the seal of condemnation on the oriental science, of a part of which Mr. Lee is the special advocate.

First, then, in reference to the very nations whom Mr. Lee has convoked as witnesses, Paul says—"Professing to be wise men, they became fools; for they changed the glory of the immortal God into the likeness of an image of mortal man, of fowls, of four-footed beasts, and of reptiles." This will apply to Mr. Lee's Egyptian, Babylonian, Persian, Greek and Roman witnesses. Idolatry was as current among them as the idea of the soul's immortality; so that even in Athens, at that time the most enlightened city of the oriental world, they had *thirty thousand gods*, and held the *natural immortality* of the soul; but *rejected* the resurrection of the body. In the above quotation I have not followed the common version, though I have no objection to it; but have given a better rendering of the language, which is sanctioned by Campbell and McKnight. Here is another: "For this doctrine (the preaching of Christ) is, indeed, foolishness to the destroyed; but to us, who are saved, it is the power of God. Therefore, it is written, "I will destroy the wisdom of the wise, and will bring to naught the knowledge of the prudent. Where is the wise man? Where the Scribe? Where the disputers of this world? Has not God made foolish the wisdom of this world?" Again, Paul says—"The world by wisdom knew not God." The Greeks sought after wisdom—the wisdom of the Platonian school, and consequently, the preaching of life and immortality, through Jesus Christ, by a resurrection from the dead, was "*foolishness*" to them. Paul did not teach "the wisdom of this world"—he did not speak the theological dialect of Greece and Rome. And here we are reminded of an important fact, that, although the words and ideas, concerning

natural immortality, are found scattered through the works of pagan philosophers, *we have neither the one nor the other in all the revelations of God!* Why this singular *omission*, if it be the doctrine of the Bible? "O," says Mr. Lee, "it is taken for granted." Taken for granted, indeed! This is a mere *evasion* of the argument. There is not a particle of truth in it. The Bible does not take one doctrine "*for granted*," and then *teach an opposite one!*

"The theological dialect of the oriental and occidental schools is a compound of foolish words and phrases, which make a foolish language," the product of confusion, mythology and ignorance. They taught "a vain philosophy;" the philosophy of Greece and Rome, which Paul justly avers is "falsely so called." Hymeneus and Philetus appear to have been professors of this oriental science. What this science is, we have already seen; and I would here only remind you, that the dogma of a *translation to heaven or hell at death*, is one item of that *profane science by which they overthrew the faith of some in the resurrection*. It was upon this hypothesis that "some" among the Corinthians said there was "no resurrection;" and this, I repeat, is the legitimate tendency of the philosophy and theology of my friend Mr. Lee.

In concluding this long review of Mr. Lee's, No. 10, I will, without arguing them, present the legitimate tendencies of the view we are opposing. It is furnished to my hand by an intelligent living author.

1. *The dogma of "immortal souls" contravenes the Mosaic account of the Fall.*

2. *It reduces the Mosaic account to an absurdity.*

3. *It necessitates a change of the words of the Spirit from their proper to a figurative signification.*

4. *It is subversive of the resurrection and the judgment.*

5. *The pagan tradition of the soul's immortality, not only renders null and void the resurrection to life and judgment, BUT IS EQUALLY SUBVERSIVE OF THE PERSONAL APPEARANCE OF MESSIAH ON EARTH AGAIN.*

6. *THE HYMENEAN GNOSIS of immortal soul-ism, and ethereal translation at death, abrogates the reign of Messiah on David's throne for a season and a time.*

I pledge myself to make good every item in the above indictment, when it is demanded by counter-evidence.

CHAPTER IX.

Mr. Lee's article, No. 11, is devoted to "the well known opinions of the Jews," in reference to the state of the dead.

In the opening sentence of this article, Mr. Lee says—"The Jews *have* ALWAYS believed in the conscious existence of the soul after the death of the body, and in its immortality."

This is not a fact—it is not true—and his evidence has failed to prove it, as we shall see.

1. We have before shown that, *before* the Babylonish captivity, the Jews observed the most profound silence in relation to the dead; and spoke of their state as one of darkness, silence and inactivity.

2. That *after* the Babylonish captivity, and the Macedonian and Roman conquests, they adopted their language and ideas, on such subjects as those upon which their oracles were silent. *Let these facts be remembered*, for they disprove the assertion of Mr. Lee, that "the Jews have *always* believed in the conscious existence" of the dead, and the "immortality" of the soul. Let the reader, also, notice, that Mr. Lee's testimony does not extend

back to, much less *beyond* this period. He has failed, then, to prove his *first* point.

Mr. Lee quotes from Josephus; and here let me state a principle in giving testimony. A witness, in deposing to a fact or truth, is required and expected to speak the truth, the whole truth, and nothing but the truth. Josephus tells us what the Jews believed in his day; but he does not tell us they "*always*" so believed. He gives us to understand that they believed in the immortality of the soul, in a restricted sense; but he does not stop there, and, if his testimony upon the subject is to be received as evidence of the *truth* of the doctrine, we must receive it all or none. Josephus says—"the Pharisees believe that souls have an immortal vigor in them, and that *under the earth* there will be *rewards* and punishments." This was the great "national doctrine," to use Mr. Lee's words. Let Mr. Lee, then, be a Pharisee in all this, as the doctrine was not *specially* condemned by our Lord! This testimony proves *too much*, and what proves too much, proves nothing. This is all in harmony with Mr. Lee's pagan witnesses. They also proved too much for Mr. Lee's cause.

While it is admitted then, that the mass of the Jews believed in the pagan doctrine of immortality, Mr. Lee gains nothing from the admission; because we have seen from whence they derived these ideas—ideas upon which their oracles were silent. And the fact, that they placed "*rewards* and *punishments* UNDER THE EARTH," clearly enough indicates their pagan origin.

According to the testimony of Josephus, the Pharisees did not believe in the resurrection of pagans: for he says "they believe that souls have an immortal vigor in them; and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life: and the vicious are to be *detained in an everlasting prison*, but that the *virtuous*

SHALL HAVE POWER TO REVIVE AND LIVE AGAIN." Antiq. B. xviii. C. 1. 3. In another place he says—"they say that all the souls are incorruptible, but that the souls of *good men* only are removed into other bodies"—that is, they are transmigrated. In a word, from all the testimony of Josephus, we come to the following conclusions: 1. They believed the heathen would not be raised from the dead. 2. That the righteous children of Abraham only would rise. 3. That his *unrighteous* children would not rise, but be detained in the prison house of the dead forever. 4. That the souls of good men passed into other bodies, or were transmigrated. So that Josephus' testimony proves more than Mr. Lee desires; and, if it be good on one point, it should certainly be received on collateral points. But the Lord has put the seal of condemnation upon the doctrines of both Sadducees and Pharisees. He said to his disciples—"BEWARE OF THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES." They were both wrong; the Sadducees occupied one extreme, and the Pharisees another. And, as we have before seen, these views were Babylonish in their origin; and are not supported by the Jewish Scriptures.

Mr. Lee refers to the "Jews' Service Book;" and in reference to this I will only quote the language of Christ—"In vain do ye worship me, teaching for doctrines the commandments of men." And again—"Ye make void the law through your traditions."

Mr. Lee also goes into the Apocrypha; and for what purpose does he go there? To prove that "the Jews *always* believed in the immortality of the soul?" If so, his evidence fails, because the Apocrypha, according to his admission, was "written before the Christian era;" but not before the Babylonish captivity! But, were I disposed, I could show from the very passages Mr. Lee has quoted from Esdras and the wisdom of Solomon,

that he totally misapprehends and misapplies all the quotations he makes. But I do not deem the document of sufficient importance to do so. I will, however, proceed to show that the most authoritative parts of the Apocrypha, those bearing the names of some of the authors of some of the books composing the Bible, teach a very different doctrine from Mr. Lee's.

First, then, as a specimen, read 2 Esdras vii. 31, "And after seven days the world, that yet waketh not, shall be raised up, *and that shall die that is corrupt.*" If this refer to the resurrection, which it appears to do, from the context, then it proves the "second death" of the "corrupt," which Mr. Lee denies. Again, at the 15th verse—"Now therefore, why disquietest thou thyself, seeing thou art but *a CORRUPTIBLE MAN?* and why art thou moved, whereas *thou art but MORTAL?*"

But let us examine the "Wisdom of Solomon," which has a much higher claim than the Book of Esdras, and see what he says on the question of death and immortality. Chapter i. 12, 13, 14, 15, 16—"Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. For God made not death: neither hath he pleasure in the destruction of the living. For he created all things that they might *have their being*: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: (FOR RIGHTEOUSNESS IS IMMORTAL;) but *ungodly men* with their *works* and *words* called it to them: for when they thought to have it their friend, *they CONSUMED TO NAUGHT, and made a covenant with it, because they are worthy to take part with it.*" This certainly does not teach the natural immortality of the soul. Again, in the 2d chapter, "*For God created man TO BE IMMORTAL, and made him to be an image of his own eternity; nevertheless,*" notwithstanding this purpose on the part of God,

‘through envy of the devil came death into the world; *and they that do hold of his side DO FIND IT.*’ Here it is clearly taught, that God, when he created man, designed his immortality—his eternal life, but that through the envy of the devil, death came into the world, and those who hold of his side, find death their portion. The passage Mr. Lee quotes from the 3d chapter, he totally misapplies. “In the sight of the unwise they seemed to die,” in the Sadducean sense of not living again, “*but they are in peace.*” “This hope is full of immortality,” which it could not be, if they already possessed it, for “hope” relates to the future—“*the time of their visitation,*” which is spoken of in the 7th and 8th verses. The reader is requested to turn to the 7th chapter of the Wisdom of Solomon, and read the five first verses, and compare it with what we have already quoted here; and, also, what we have elsewhere said on the nature of man.

I will quote one passage more from the Apocrypha; it is found in Ecclesiasticus xvii. 27–32. “Who shall praise the most high *in the grave*, instead of them which *live* and give thanks? *Thanks-giving PERISHETH FROM THE DEAD, AS FROM ONE THAT IS NOT: the living and sound in heart shall praise the Lord. For all things cannot be in men, BECAUSE THE SON OF MAN IS NOT IMMORTAL.*” Again, he says—“*All men are but earth and ashes.*” The Wisdom of Solomon was doubtless written *before* the Babylonish Captivity, and Ecclesiasticus appears to have been written about, or a little *after* that time. Thus we have proved, first, that the Jews did not “*always*” believe in the immortality of the soul; and, secondly, that, even after their return from Babylon, one of their principal writers, the author of Ecclesiasticus, did not teach it; all of which is in harmony with the Bible. Mr. Lee’s cause has gained nothing, I apprehend, by going into the Apocrypha!

He next appeals to the Bible; but, alas! for his theory, he crucifies it afresh, and puts it to public shame! He quotes Math. xiv. 26, and Luke xxiv. 36-39, Mark vi. 49.

In Matthew and Mark the original word is *phantasma*, a phantom; and such is also the marginal reading in Luke. In the cases recorded by Matthew and Mark, the disciples thought they saw a *phantom*, but they were *mistaken*, as all other persons have been ever since. Let the reader notice, then, that in the only cases recorded, where the disciples supposed they saw a *phantom*—ghost, they were deceived; and that there is not a case differing from this on record!

In the case referred to by Luke, we have the subject presented in all its power and force. The Lord Jesus had arisen from the dead; his Father "had shown him the path of life," and "demonstrated him as his son, by his resurrection from the dead"—"death" now "had no more dominion over him,"—he was immortal—and as such he appears in their midst! "They were terrified and affrighted and supposed they had seen a spirit—a *phantasma*, or phantom—ghost. And now he proceeds to *correct* their ideas of such things by asking, "Why are ye troubled? and why do thoughts arise in your hearts! Behold my hands and my feet, that it is I, myself: handle me, and see; for a spirit—a *phantasma*—hath not flesh and bones, as you see me have. And when he had thus spoken, he showed them his hands and his feet." Thus *correcting* their errors on the subject of spirit, or *phantoms*, and, at the same time, *demonstrating the MATERIALITY OF SPIRITUAL BODIES*!

Here is "a quickening spirit," as Paul says, with "*flesh and bones, hands and feet.*" Here we have a glorious specimen of a spiritual, immortal body—not "immaterial," but *material*—real—tangible; something which could be "*handled*" and "*seen!*"

What becomes of Mr. Lee's "immaterial soul" in the light of this fact? His theory is exploded! his foundation demolished! his superstructure crumbled into dust, and his theology a thing of nought! the *ignis fatuus* of a day! This fact, I repeat it, sweeps away Mr. Lee's whole theory of "immateriality," demolishes Mr. Drew's logic, and nullifies all the rhetoric of Pythagoras, Plato, Socrates, and Zoroaster. It eclipses all the philosophy of Babylonia, Egypt, Media, Persia, Greece and Rome! It swallows up all the traditions of the Jewish Service Book, Josephus, and the Apocrypha! It casts into the shade all the learning of Pharisees and Sadducees, ancient or modern! *because it is LIFE AND IMMORTALITY BROUGHT TO LIGHT!!*"

CHAPTER X.

IN Mr. Lee's article No. 12., he bases an argument on the doctrine of what he is pleased to call "the primitive church," or the "Apostolic Fathers." He says—"In an investigation like the one in which we are engaged, it is of the *utmost importance* to understand what was the doctrine of the early Christians, who received their instructions from the Apostles, and those who immediately succeeded them."

As a preliminary question, I would ask, What do we understand by "*the primitive church?*" and "*the early Christians?*" I understand what Mr. Lee means, but, I apprehend, he is utterly wrong in his hypothesis. "The primitive church," in point of fact, was the first church established by the Apostles; and this will carry us back to Jerusalem, the locality of the first Christian Congregation. The "*early Christians*" are those who first received the Gospel of Christ, and obeyed it. And, in this view of the subject, I grant that "it is of the *utmost importance* to understand what their doctrine was; but I do not suppose it possible to determine this point by an appeal to those who have been termed "*Apostolic Fathers.*" But, why appeal to these "*Fathers*" at all? Mr. Lee's doctrine was either taught by the Apostles, or it was not; if it was, surely he can make it appear from their writings; but, if it was not taught, why appeal to the Fathers to prove that which is *false?*

That must be a bad cause which requires such testimony to sustain it, in the absence of all scriptural evidence!

But in reference to these Fathers, I will remark, that their writings are not to be relied upon. The five Fathers who flourished in the first century, were Barnabas, Hermas, Clement of Rome, Ignatius, and Polycarp.

The first of these quoted by Mr. Lee is St. Clement. This Clement, if I mistake not, is claimed as one of the *Popes* of Rome, by Catholic authority. They place *Peter* in the chair first, then *Linus*, who transferred it to *Anacletus*, then CLEMENT. EUSEBIUS. book ii,i chap. 2, page 82; chap. 13, page 100.

Speaking of the writings of Clement, Du Pin, who is regarded as an authentic Roman Catholic historian, proves them to be spurious; because, first, "The second epistle of St. Clement directed to St. James, speaks of the *Ostiarîi* or door-keepers, arch-deacons and other ecclesiastical officers, *that were not then introduced into the church;*" 2d., "This letter mentions

sub-deacons, an order not then established in the church." p. 584.

But, in relation to all, or most, of these writings of the Apostolic Fathers, I will again refer to Du Pin. "Criticism is a kind of torch, that lights and conducts us, in the obscure tracts of antiquity, by making us able to distinguish *truth* from *falsehood*, *history* from *fable*, and *antiquity* from novelty. 'Tis by this means, that in our times we have disengaged ourselves from an infinite number of very common errors into which our fathers fell for want of examining things by the rules of true criticism. *For it is a surprising thing to consider how many SPURIOUS BOOKS we find in antiquity; nay, even IN THE FIRST AGES OF THE CHURCH.*" He then proceeds to give the reasons which prompted persons thus to publish "*Spurious Books*," the first of which is, "the malice of heretics; who, to give the greater reputation to their heresies, composed several books, which they *attributed to persons of great reputation*," &c. "And thus the first heretics devised FALSE GOSPELS, FALSE ACTS and FALSE EPISTLES of the APOSTLES, and their DISCIPLES," &c.

Mr. Hinton says of these Fathers, that "There are no writings of these venerable men that can be safely relied on as the productions of their pens, except, *perhaps*, the epistle of Clement;" and the reader has seen the disposition we make of his writings. Furthermore, he says—"Indeed, such was the state both of literature and morals, in the fourth and subsequent centuries, that the favorite occupation of the Monks of those days, seems to have been first to write the most *ridiculous nonsense* by way of indicating their literary taste; and then *fraudulently* to attach to it the name of some eminent Father of the *first* or *second* century, by way of proving the high state of their moral sensibility."

Mosheim says—"The epistle of Barnabas was the production of some Jew," &c. "The 'Shepherd of

Hermas,' was composed in the second century by Hermes, who was brother of Pius, bishop of Rome."

But, after all, it seems to me that Mr. Lee has rather *forced* Polycarp to testify in favor of his hypothesis, than otherwise, and that the quotation made does not *legitimately* prove it. But, be this as it may, there is little or no reliance to be placed on any of these reputed Epistles, as we have already seen.

But, I would have the reader remember, that even in the Apostles' day, "the mystery of iniquity" began to work, and to develope itself. Many errors, and among them, I apprehend, that advocated by Mr. Lee himself, were quite prevalent; even in the Apostolic Age. Of this class were Hymeneus and Philetus, who, by advocating the opinion now taught by Mr. Lee, Mr. Brewster, Dr. Bush, and others, denied the proper resurrection of the body, and "overthrew the faith of some." If a man puts on his "resurrection body" when he dies, then the resurrection of the body at the coming of Christ is a nullity and a fable! This view obtained before the death of the Apostles; no marvel, therefore, that we should find traces of it in the first and second centuries, and down to the present time.

What doctrine, I ask, has not been proved by the testimony of the Fathers? Mr. Lee goes to them to prove the "immateriality" (the *nothingness*) of the soul; the Pædobaptist to prove Infant sprinkling; the Baptist to prove immersion; the Catholic to prove that Peter was the first Pope, the truth of the doctrine of Purgatory, the invocation of saints, Apostolic succession, &c., &c. Mr. Lee says—"It is of the *utmost importance* to understand what was the doctrine of the early Christians, who received their instructions from the Apostles, and those who immediately succeeded them." Let HIM, then, be *honest* to them, and to himself, and believe *all* they taught! But, I apprehend, he would not be willing to endorse the sentiments of even all the extracts he has made!

And I am sure that their testimony is not necessary, except to sustain a *rotten* cause!

But, in order to rebut all the *remaining* force of Mr. Lee's argument, I will introduce a passage from JUSTIN MARTYR, who was born A. D. 89., and suffered death for Christ A. D. 163. He tells Typho, the Jew, "*that some indeed called Christians, are in fact atheists (ATHEAI—without God) and impious heretics, because in every way, they teach blasphemy, impiety and folly.*" He gives proof of his own sincerity, and protests that he was "*determined to follow not men, nor human authority, but God and the doctrine taught by him;*" adding, "*should you happen upon some who are called Christians indeed, and yet are far from holding these sentiments, but even DARE to assail the God of Abraham, Isaac and Jacob with blasphemy and say, 'THERE IS NO RESURRECTION OF THE DEAD; BUT INSTANTLY WHEN THEY DIE, ARE RECEIVED UP INTO HEAVEN, DO NOT COUNT THESE AMONG CHRISTIANS, even as they are not Jews, if accurately considered, who are called Sadducees, and the like sects of Genistar, Meristar, Galileans, HELLINISTS, PHARISEES, Baptists (a sect that followed John the Baptist) and others;* but under the name of Jews and sons of Abraham, they worship God, as he accuses them, with their lips only, while their heart is far from him. But I, and all who are sound in the Christian faith, are acquainted with the resurrection of the body, and the 1000 years in Jerusalem, that shall be rebuilt, adorned, and enlarged, as the Prophets Ezekiel, Isaiah, and others declare." Brooks on Prophecy, page 52; also Duffield's work. Justin Martyr himself affirms that he was contemporary with the Apostle John, who wrote the Revelation, in which mention is made of the 1000 years five times, in connexion with the universal subjugation of evil, the resurrection from the dust of the sleeping saints, and their reign with Christ.

Here, then, we have a clear and distinct expression of sentiment, in relation to this point; while Mr. Lee

has to *infer* from the language he quotes, that such was the view of the authors he cites. Justin Martyr distinctly tells Trypho, that he was not to "count those as Christians" who believed the, *now*, popular doctrine! Mr. Brooks says—"Irenæus ranks these professors, in his work against Heresies (book v,) as among the heretical; and the testimony of the church is uniform on this point (if we except some questionable passages in Cyprian) *down into Popish times*; and, indeed, it was the general opinion of the Greek and Latin churches down to the Council of Florence, held under Pope Eugenius IV., A. D. 1439.

Bishop Taylor, in his work on the 'Liberty of Prophesying' (viii.) sets this in a clear light. He says—"it is a plain *recession from antiquity*, which was determined by the council of Florence—*piorum animas purgatas, &c., mox in cælum recipi et intueri clare ipsum Deum Trinum et Unum sicuti est*—THAT THE SOULS OF THE PIOUS, BEING PURIFIED, ARE IMMEDIATELY RECEIVED INTO HEAVEN AND BEHOLD CLEARLY THE TRIUNE JEHOVAH JUST AS HE IS: for those who please to try, may see it resolved dogmatically to the contrary by *Justin Martyr*, Irenæus, Origen, Chrysostome, Theodoret, Arethas Cæsariensis, and Euthymius, who may answer for the Greek church. And it is plain that it was the opinion of the Greek church, by that great difficulty the Romans had of bringing the Greeks to subscribe to the Florentine Council, where the Latins acted their master piece of wit and stratagem—the greatest that hath been till the famous Council of Trent. And for the Latin church, Tertullian, Ambrose, Austin, Hilary, Prudentius, Lactantius, Victorinus, and Bernard, are known to be of opinion, that the souls of the saints are *in abditis receptaculis et exterioribus atriis*—in unseen receptacles and outer darkness—where they expect the resurrection." &c.

The early Reformers maintained the *primitive* faith on this point, plainly perceiving *that the object of the Papists was to help forward the doctrine of PURGATORY*

and INVOCATION OF SAINTS. Thus TYNDAL, disputing with the Papists, says, "IF THE SOULS BE IN HEAVEN TELL ME WHY THEY BE NOT IN AS GOOD CASE AS T ANGELS BE? *And then, WHAT CAUSE OF THE RESURRECTION ?*"

And, again, in reply to Sir Thomas More, who objects against LUTHER—that his doctrine encourages the sinner to continue in sin, seeing it so long postponed the ultimate judgment, TYNDAL says, "*CHRIST and his APOSTLES taught no other, but warned to look for Christ's coming again every hour; which cometh again, BECAUSE YE BELIEVE IT WILL NEVER BE, therefore have ye FEIGNED THAT other merchandise*"—the instantaneous translation of souls to heaven at death!

Calvin also, in his *Psycopannuchia*, replies thus to another objection against this doctrine:—"I answer, that Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go (to heaven) before their head (comes) the order of things would be inverted and preposterous. But we shall follow our Prince then, when he shall come in the glory of his Father, and sit upon the throne of his majesty, p. 255. It is greatly to be lamented, that the Protestant Church of a later period should have fallen into the errors of the Papists on this subject (abating the distinct acknowledgement of Purgatory)—errors, the adoption of which has done more than any other thing, perhaps, toward withdrawing from the church the lively expectation of Christ's Advent." This doctrine of the natural immortality of the soul, being pagan in its origin, was incorporated with Christianity, and constituted the grand work of the Apostasy. Upon it was built the doctrine of Purgatory, invocation of saints, &c. When MARTIN LUTHER first commenced his crusade against "the Mother of Harlots and abominations of the earth," he repudiated the doctrine in question, as a part of the strong delusion of the wicked One.

D'Aubigne says—"Duke George of Saxony, who

would neither connect himself with Rome nor with Wittemberg, had written, as early as the 15th October, 1521, to Duke John the the Elector's brother, to induce him to side with those who opposed the progress of the Reformation. 'Some,' wrote he, '*deny the immortality of the soul*, and these Friars too, drag the Relics of St. Anthony through the streets, and through them into the gutters. *All this comes of Luther's teaching.*' "

The following is an extract from Audlin's Life of Luther, which will prove that Luther rejected the pagan dogma of an immortal soul in the animal Man. "He is speaking of the bad principle of every one construing scripture to suit himself, and adduces the Italians as illustrative of its evil tendency, which practise, says he, was first introduced by Martin Luther. Thus he writes: "These were new lights, who came to announce, that they had discovered an irresistible argument against the Mass, Purgatory, and Prayer to the saints. This was simply to deny the Immortality of the soul, an idea that had been hatched in the brains of some Italian refugees, who were publicly laughed at. They left Wittemberg and went to Geneva, where we find them in 1561, sustaining in a crowded school, and in printed *theses*, that all which has been said about the Immortality of the soul was invented by Antichrist for the purpose of making the Pope's pot boil. *Purgatorium cum missa et pontifice romano melius abolere possumus, quam si dicamus simul anima cum corpore extinguere. Quidquid animarum habetur immortalitate, ab Antichristo ad statuendam suam culinam excogitatum est.* This proposition was really maintained in Geneva, not however in General Assembly as Prateolus relates in Elench. voce. p. 72, but by some Italian exiles, who published their *theses*, and maintained them in full school."—Boyle, Art. Luther.

"They quoted Luther, who had said, '*It is idle to trouble ourselves with endeavouring to prove that the soul is produced by way of propagation, or that it is*

infused into the body at the moment of creation. I maintain with the poet, THAT THE CHILD FOLLOWS ITS PARENT. 'Nihil est quod dicitur, anima rationalis creando infunditur et infundendo creatur: melius hoc in re docuit poeta dicere: patrem sequitur sua proles.' OP. LUTHER, T. XI; BOYLE, ART. LUTHER. They misunderstood the passage." Audlin, pp. 192, 193.

The doctrine of the natural immortality of the soul, is the foundation on which the Harlot Mother sits; and, as she is the mother of harlots, all her daughters have drank deeply of her spiritual fornication! The whole Protestant World is tinctured with this subtle heresy; and in vain do they oppose the Mass, Purgatory, and the invocation of saints, whose very existence depends upon the popular dogma of immortality, while they maintain, uphold and defend this foundation! If the popular doctrine be true, what argument can you bring against Purgatory? What against the invocation of saints? None, so effective as the one we oppose to those false and delusive dogmas.

Men, Brethren and Fathers! be *protestants* indeed, and renounce every relic—the last vestige of Catholicism, or cease to call yourselves such! We are now grappling with the great City of Pagan-papal Babylon; come, and with us lay hold of the mighty lever of Truth, that the superstructure may fall, and, like a millstone cast into the deep, be found no more at all!

In Mr. Lee's article No. 13, he introduces the History of Eusebius, from which he quotes to prove his favorite theory. I shall make but few remarks on this testimony—just enough to show its inadequacy to prove the doctrine in question. And, *first*, Mr. Lee does not distinguish between an HISTORICAL FACT and the MERE OPINION of Eusebius himself. He quotes from page 148, where Eusebius gives an account of the martyrdom of Polycarp, and speaks of him as "*now crowned with the crown of immortality and bearing off the indisputable prize.*" Now, as

Eusebius is professedly giving us a *history of the church*—of things on earth—of persons in this life, *and not after they are dead*—I apprehend *this* is no history at all, but merely the opinion of the author, which is worth no more than the opinion of Mr. Lee, or any other man living or dead. And I might ask the question—How did Eusebius know that Polycarp was then “crowned with the crown of immortality?” Is such information as this a matter of history, or of revelation?

What we have said of Polycarp is equally applicable to what Eusebius says of Lucius, Blandina, and the martyrs in general. They were, in the *opinion* of Eusebius, *living and happy* although *dead*!

But, what is the opinion of Eusebius worth, in *opposition* to the teaching of the Apostles? If the opinion of Eusebius, in reference to the martyrs, was true, they were more fortunate than Paul, who did not expect his “crown” till “the day of Christ.”

Mr. Lee quotes the following from Eusebius: “But about this time, other men sprung up in Arabia, as the propagators of false opinions. These asserted that the human soul, as long as the present state of the world exists, perished at death and died with the body, but that it would be raised again with the body at the time of the resurrection. And as a *considerable* COUNCIL was held on account of this, Origen, being again requested, likewise here discussed the point in question, with so much force, that those who had before been led astray, completely changed their opinions.” p. 153.

The reader will please observe that in this extract, Eusebius first gives his own personal view of the doctrines propagated by the persons alluded to, and characterizes them as “false opinions.”

2d. That these “opinions” were so prevalent as to call for a “CONSIDERABLE COUNCIL” to suppress them. This was not the only truth suppressed by a “council!”

3d. That ORIGEN was “again requested” to dis-

cuss the question involved, by which we learn that this was not the *first* time this question had been agitated; nor was this the first effort made by *Pagochristians* to nullify the *truth*. Bearing in mind the fact, that ORIGEN was in fact the *Father*—the *origin* of almost all heresy in the church; and that he lived in the *third* century, long after “the mystery of iniquity began to work;” and comparing the above facts with the testimony of Justin Martyr, who taught Trypho the Jew “not to regard such as Christians,” who held the doctrines inculcated in this extract; and, I apprehend, Mr. Lee’s cause has gained but little from the authority of Eusebius.

To recapitulate, I will remark,

1st. Mr. Lee has not sustained his doctrine *philosophically*, but has effectually subverted his own theory.

2d. His argument, based on “*the common sentiment of mankind*,” is null and void.

3d. He has failed to make it good from *Jewish testimony*.

4th. The writings of the *Apostolic Fathers* are not reliable—are inconsistent, contradictory, and often absurd; and, being alike quoted to prove every other disputed question in Theology, utterly fail to sustain his theory.

CHAPTER XI.

In Mr. Lee’s article “No. 14,” he comes at *last* to the Bible for proof, that the soul survives the body. It really seems as if he was unwilling to risk his doctrine upon the authority of the *Bible only*; and hence he has “compassed sea and land” to fortify his position before coming to the sacred Record, as though any amount of human testimony could *invalidate* the word of God! We have followed him in his meandering course, in order that the reader

might appreciate the value of his *extraneous* testimony. And, now, having come to the word of God, let us examine the subject in its heavenly light.

1st. His first Bible argument is Eccles. iii. 21. "Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth." Not satisfied with the common reading, he invokes the aid of Dr. Clarke and Prof. Roy. Clarke gives us a paraphrase, rather than a translation, in which he weaves his own theological dogma; and Prof. Roy professes to give a literal translation. Well, I will meet Mr. Lee on his own ground, and adopt the translation of Mr. Roy: "Who knoweth the spirit of the sons of Adam that ascends upward to the highest place; or even the spirit of the cattle which descends downwards into the lowest part of the earth?"

In order to understand this, we must examine the context, for Solomon must not be supposed to contradict himself. In the 19th verse he presents an *analogy* between man and the beasts. "As the one dieth, so dieth the other; yes, they all have one breath; so that a man (in these things) "hath no pre-eminence above a beast: for all is *vanity*" or *mortal*. "All go to one place; all are of the dust, and all turn to dust again." Now, with this context before us, what is the meaning of the 21st verse? surely not that man has an immortal spirit, which outlives the body, for that is incompatible with the context. But, using the term "spirit" to designate the *mind*, he proceeds to show, by interrogation, the *difference* between man and the beasts—the mind of one "ascends to the highest place," while the mind of the other is low—"descending to the earth"—cannot rise higher than the earth. If this be not the meaning of the passage, then there is no reconciling the *text* with the *context*. And, I apprehend, this text does not refer to the *destiny* of either man or beast. It has no bearing whatever upon Mr. Lee's question, and he must feel himself hard pressed to force this

into his service. The preceeding verses *do* refer to the common *destiny* of man and beasts at death, but the 21st verse contains the *contrast while living*.

2d. Mr. Lee next refers to Eccles. xii. 7. "Then shall the dust return," &c. But we have already, in a previous article, examined this; and, therefore, will only remark in further reply to Mr. Lee, that the fact of the "spirit returning to God who gave it" does not prove its consciousness or happiness. "He gathers to Himself the breath of all flesh," but must we thence infer that the breath is conscious? Mr. Lee takes too much for granted, and reasons too loosely. In a former article he admits, himself, that the above text may refer to the "breath of life breathed into the nostrils of Adam."

3d. Ps. xc. 10, is quoted as proof. The latter clause is all we have to do with at present—"We fly away." "Our argument," says Mr. Lee, "hangs upon this." "No man of sense and taste," says Mr. Lee, "would use such language, with reference of death, who believes that there is in man no living soul, which continues to live after the body is dead." Mr. Lee waxes hot! Keep cool, my dear sir, and you will feel the better for it!

With all due deference for your sweeping assertion, I shall have to come to a contrary opinion. Job said "My days are *swifter* than a weaver's shuttle"—"My life is *wind*!" And the Psalmist, using a figure of the same character, speaks of death as "a flying away." That David meant death, and nothing but death, is evident from the whole passage. But I forbear further comment on this passage, lest Mr. Lee may think me severe; for, really, I think he could not have selected a more inconclusive text in the Bible. But, my worthy friend has, from the beginning, given constant proof of his inability to sustain the popular dogma of immortality; and hence he—

"runs to each avenue, and shrieks for help!
But shrieks in vain!"

4th. His fourth proof is founded on Matt. x. 28, and Luke xii. 4, 5. Mr. Lee displays his strength on these texts, but he does not treat the subject fairly; for he writes as though a single word had not been said on the passages quoted! This is not a candid policy, though it may be best for his side of the question.

The first deduction Mr. Lee makes from the texts quoted, is, that "*the body and soul are not the same.*" This is not the first time he has intimated that his opponents assumed this absurd position. And I now take occasion to inform Mr. Lee, if he does not know it, that I know of no man so superlatively ignorant as to maintain such an idea; and I hope, for the sake of his own reputation, for honesty and truth, he will not again make the insinuation.

Mr. Lee has entered upon the discussion of this subject without defining his terms, and hence the confusion attending the presentation of his testimony.

Now, I ask Mr. Lee *what is the soul?* Does he not know that this term, various in meaning, must be defined by the context? Does he not know that it is often used to signify life?—the mind?—the person?—the body? If he knows this, why does he not define it in the passages he quotes? Why does he slur it over, taking it for granted that it always means "an immortal soul?" The fact is, Mr. Lee dare not *define*, lest he be ensnared by his *definition*! He does well to keep in the dark, because the light would show up the monstrous deformity of his argument!

1. Now, let us examine these passages. And, first, I affirm that the term "*soul*" in these texts means *life*, and nothing but life, which is an *attribute* of the body. Life is not an *entity*, or essence, but an attribute of the man. The "*soul*," or life, is not intelligent or conscious in, and of, itself.

2. Hence Jesus said to his Apostles—"And fear not them who *kill* (murder,) the *body*, but are not

able to *kill* the soul." The word here rendered "*kill*" is *apokteino*, and signifies to *kill*, to *put to death*, to *murder*. It carries with it the idea of a *violent death*—of being *executed*, or put to death by *violence*. Of this the *body* may be the subject, but the *soul*, being an *attribute*, and not an *entity*, like the body, cannot. The *murder* of the body, or its *execution*, involves the *suspension* of the functions of life; but, as the soul, the life, "the breath of every living thing" is in the hands of God; and especially as the soul, or life of the Christian "is hid with Christ in God," Christ says to his Disciples—"Fear not them who kill the body, but *after that* have no more that they can do."

3. "But rather," says Christ, "fear him who is able to *destroy* both soul and body in *hell*." The word here translated "*destroy*," is *not* the same which is rendered "*kill*" in the preceeding part of the text. Here it is *apolesai*, from *apollyo*, which signifies to *destroy*, to *perish*, to *render vain*, to *bring to nought*. Now, when we apply these terms to the *body*, what do we understand by them? Do we not understand the total *destruction*, or *bringing to nought*, of the body? Well, here they are applied to both *soul* and *body*, and cannot mean less than when applied to the *body only*.

4. "Fear him who is *able* to *destroy*," or *bring to nought*, "*both soul and body in GEHENNA*."

The term *Gehenna* refers to the valley of Hinnom, south of Jerusalem, where the filth of the city, the dead bodies of animals and malefactors were consumed by fire. The reference, therefore, imports a *final* and utter destruction; which God only could inflict.

How beautiful and forcible, then, is the language of Christ in view of the facts we have submitted:—"And fear not them"—*your persecutors*—"who" *murder* "the body," or *kill* you—"but are not able to" *murder* "the soul;" "but rather fear him who is able to" *bring to nought* "*both soul and body in* "*gehenna*—which is the "*impending vengeance*" hanging over sinners.

And, in view of this fact, Christ further states—“He that findeth his soul,” or preserves his life by rejecting me, “shall lose it” in *gehenna*: and he that loses his life for *my sake*,” at the hands of his persecutors, “shall find it,” by a resurrection from the dead. I have paraphrased this, in order to give the obvious sense of the passage.

Having analyzed the paragraphs quoted, the reader will see, that Mr. Lee’s construction of them is *forced*, *inconsistent*, and *contradictory*. *Forced*, because he fails to define his terms; *inconsistent*, because the integral parts of the passage, according to his view, cannot be made to harmonize; *contradictory*, because his exposition is not in unison with collateral testimony.

5. Mr. Lee’s fifth proof of the consciousness of the dead, is Matt. xvii. 3. “And there appeared unto them *Moses*,” &c. Mr. Lee thinks the resurrection of Moses a perfect *assumption*. I wish he may never be guilty of perpetrating a greater!

I grant the historian records the death of Moses, (though Josephus denies that he died;) and that no man knew of his sepulchre *one year* after; and, also, that the Devil disputed about his body.” But, in the text quoted, Moses and Elijah appear on the Mount of transfiguration. Mr. Lee says he was *not raised*; Mathew says *he* appeared on the Mount—not his *soul*—but the *man*, *Moses*, himself. It follows, therefore, either, that Moses was raised from the dead, or that the whole affair was merely a “*vision*,” in which absent things, or persons, were represented as being present. Daniel “saw one like the Son of Man coming in the clouds of heaven,” and yet this was merely a vision whose reality is still future. If Mr. Lee had been in Jerusalem after the resurrection of Christ, and had seen those “many saints who came out of their graves,” he would, upon the same principle, have denied their resurrection, and affirmed that he saw their “immortal souls!” The *presence* of a man I should always regard as *incontestible* proof of

his having been raised from the dead, unless I was assured it was a mere *vision*. Not so, however, with Mr. Lee! He would regard it as an "*assumption*!"

6. Mr. Lee's next proof of the consciousness of the dead, is based upon our Lord's conversation with the Sadducees. Matt. xxii. 31, 32.

Notwithstanding all we have heretofore written upon this paragraph, we shall now examine it fully and impartially.

Mr. Lee denies that the resurrection is the only point presented in the text referred to, but I shall not allow him to decide that question. The Apostle has settled it by the following:—"The same day came to him the Sadducees, who say that there is no *resurrection*," &c. (verse 23.) Again, "therefore in the *resurrection*, whose wife shall she be of the seven?" &c. Again, "for in the *resurrection* they neither marry," &c. (vs. 28—30.) The resurrection, then, and nothing but the resurrection, is the subject of discussion here, Mr. Lee's assertion to the contrary notwithstanding.

The question between Christ and the Sadducees was *a resurrection, or no resurrection*. Christ *affirmed*, and the Sadducees *denied*. And, as the Sadducees rejected the Prophets, he appeals to the Books of Moses, whose authority they regarded as divine. He makes the following points: 1st, "*God is not the God of the dead*." The Sadducees believed the dead would live no more, and, therefore, the Lord makes the first point to meet this objection—"God is not the God of the dead," who live no more, as you Sadducees believe. Jesus did not say that "God was not the God of the dead" in any other sense than that, in which the Sadducees held the doctrine; which was in the sense of there being "*no resurrection*."

Mr. Lee labors to prove that these worthies are *not dead*—hence, he says—"they must be living." What a strange doctrine that must be, which sub-

verts the Christian's hope, and stultifies the meaning of language!

Now, I *affirm* that "Abraham, Isaac and Jacob are dead," unconscious and profoundly asleep in the dust. But they are *not* dead in the sense of the Sadducees, i. e., *to live no more*. We have the record of the death of these saints in the Old Testament, and Paul says—"these all *died* in faith, *not having received* the promises." They are *dead*, then, and, according to Mr. Lee's theory, *never can be raised*! This is *modern Sadduceeism*!

Mr. Lee's doctrine of *consciousness in death* is based upon a *rotten assumption*, viz: THAT A MAN MAY BE DEAD AND ALIVE AT THE SAME TIME. This is just as absurd as to say, *a man may be in heaven, and in the grave rotten, at the same instant*! I know not by what terms to designate this vain and foolish philosophy! it is so absurd, so baseless, so irrational, illogical and unphilosophical, that it defies language to describe it! Let it pass, then, *a thing of nought*!

Paul, in his Epistle to the Romans, iv. 17, thus writes "As it is written, I have made thee (Abraham) a father of many nations before him whom he believed, even GOD, WHO REVIVETH THE DEAD, and CALLETH THOSE THINGS (or persons) WHICH ARE NOT, *as though they were*." It is in this sense, Mr. Lee, that Abraham, Isaac and Jacob are living! and *only* in this sense; and, therefore, "God is the God of Abraham," &c.

Mr. Lee's doctrine is this—*no consciousness in the intermediate state, no resurrection*. His language is—"There can be no resurrection, unless the soul maintains its conscious existence during the interim," &c. *Let the reader mark and remember this*.

But, in opposition to the above, I state the position, that, *if Abraham, Isaac and Jacob are not dead, they can never be raised*. This the word itself will prove. ANASTASIS, *a rising up, to live again, recover life*. It is a *RE-living*—a *RE-standing*, and can only be applied to those who *were dead*. The *living* are not the

subject of a *resurrection*. It is not a *coming-down*, but an *up-rising*. Mr. Lee's view renders the resurrection an *impossibility*. The dead, if unconscious, he says, never can be raised; and I affirm that, the *living* are not raised; and, therefore there is no resurrection.

The resurrection of the dead saints, and the change of the living saints, is, however, clearly taught in the Bible. And all that Mr. Lee says on this point is prompted by his strong desire to maintain his *theory*. Mr. Lee's whole reasoning tends to the point of *no resurrection*. His objections are those which *Infidels* have made before him, and which, on his part, show a great want of *faith*. He reasons, that as the particles of the body "may have floated in the clouds, flowed from the fountain, run in the stream, and mingled with the Ocean," there can be no resurrection! This whole paragraph is rank *infidelity*! I say, all I have quoted, and a vast deal more, is *infidelity without a veil*! This may be thought harsh, but the case calls for a prompt rebuke, and, by the grace of God, I will expose this skepticism in the light of God's truth. And, *1st Job's testimony is against Mr. Lee.*

In the 14th chapter, 10—15, he says—"But *man dieth*, and *wasteth away*; yes, *man* yieldeth his breath, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: SO MAN LIETH DOWN, and *riseth not*, till the heavens be no more, they shall not *awake*, nor be *raised* out of their sleep. O that thou wouldst *hide me in the grave* that thou wouldst keep me secret, until thy wrath is past, *that thou wouldst appoint me a set time, and remember me*. If a *man dieth*, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shall call and *I will answer thee*? thou wilt have a desire to the *work of thy hands*."

Here Job teaches that the "*man dies*," that he "*lieth down*" and shall not "*awake*, nor be *raised* out of his sleep," till the heavens be no more. He prays to be hid "*in the grave*" till a "*set time*," when he

desired to be remembered." He asks the question—"If a *man die* shall he live again?" And says he would wait his "appointed time, till his *change*," or resurrection, "come." And affirms that then God would "call," and he would "answer;" that He would then "have a desire to the *work of his hands*." Again, he speaks of "*resting in the dust*." Again, he says—"For I know that my Redeemer liveth, and that he will stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet *in my flesh* shall I see God."

From this testimony we learn that the *man dies*, and that the *man* is raised. And Job, unlike Mr. Lee, and all others of his school, believed that, after the "*worms destroyed*," or devoured, "*his body*, yet in his" immortal "*flesh*," made alive from the dead, "he should see God."

2. *The testimony of Isaiah is against Mr. Lee.*

Isaiah xxvi. 19. "*Thy dead men shall live, together with my dead BODY shall they arise. Awake and sing, YE THAT DWELL IN DUST; for thy dew is as the dew of herbs, and the EARTH SHALL CAST OUT THE DEAD.*"

This requires no comment; it clearly proves that the body interred will be raised.

3. *The evidence of Daniel is opposed to Mr. Lee.*

Daniel xii. 2. "And many of them that *sleep in the DUST OF THE EARTH SHALL AWAKE*," &c.

4. *Jesus testifies against him.*

"I will raise him UP at the last day." John vi.

5. *Paul's testimony is against Mr. Lee.*

Rom. viii. 11. "But if the spirit of him that *raised* Jesus from the *dead* dwelleth in you, he that raised Christ from the dead *will also QUICKEN YOUR MORTAL BODIES* by his spirit that dwelleth in you." The *body* that *dies* is *quickened*, or made *alive*. Again, "Who will *change our vile bodies*, that they may be *fashioned like to his glorious body*." Phil. iii. 21. (see chap. xv. 1 Cor.)

6. *The resurrection of Christ testifies against Mr. Lee.*

Jesus was "brought again from the *dead*," his "soul was not left in the grave." "I am he that liveth, and *was* DEAD, and, behold! I am alive forever more." He is the *first fruits* of them that slept—"the first born from the dead"—not the living. His resurrection is the model—the pattern of the saints. If he had brought up any *body*, other than the one buried, it would have been no resurrection at all! And, according to Mr. Lee, the disciples, or, indeed, the soldiers, might have *stolen* his body away, without invalidating his resurrection!

Mr. Lee "greatly errs, not knowing the Scriptures nor the power of God."

The resurrection, then, does not depend upon the possession of an "immortal soul," in which resides Mr. Lee's fancied personal identity. So far from it, his view is directly opposed to any resurrection, nullifies the gospel of the Son of God, and fosters the blackest infidelity! an infidelity that scruples not to assume the robes of an "angel of light." The true state of the question, then, is this:

God is not the God of the dead, who rise not;

But Abraham, Isaac and Jacob will rise;

Ergo: God is the God of Abraham, &c.

Mr. Lee's "facts," then, have nothing to do with the *great* FACT proved by the testimony submitted. And, I care not if the *body* pass through a thousand changes, God's word stands pledged for *its* resurrection; and no man, unless to sustain a theory, or he be a skeptic in relation to God's word will dispute it. Mr. Lee evidently maintains the position, that the body which dies will not be raised, which is tantamount to no resurrection at all. In opposition to this atheistical view, I have proved it will be the *same body* in fact, changed from an *earthly* to a *heavenly*—from an *animal* to a *spiritual* nature. Those raised from the dead "neither marry nor are given in marriage," which argues a change in the conformation of the body, and, therefore, "in the resurrection," are "neither male nor female, but one in Christ." It

was this glorious faith which prompted Joseph "to give commandment concerning his *bones*"—a commandment which Mr. Lee's reasoning would have prompted him to disregard. But space will not allow me to follow this argument further; I will therefore leave it for the next.

7. Mr. Lee's seventh argument is founded on the Parable of the rich man and Lazarus, Luke xvi. 22, 23. One would have thought, after all that has been said and written on this portion of God's word, that no author would again refer to it in proof of the consciousness of the dead; but in this we are mistaken.

Without following Mr. Lee, I shall proceed to give, in as brief a manner as possible, the meaning of the parable. And,

1. I regard it as a parable, and not an history.
2. It is not designed to represent the condition of men between death and the resurrection.
3. It does not represent *physical* death at all.
4. The symbols used are not expressive of the state of the dead, as held by our opponents.

There are two classes of persons represented here by the *rich man* and *Lazarus*, viz: *Jews and Gentiles*. Their *politico-ecclesiastical* and *social* conditions are described as follows: The *rich man*—THE JEW—is represented as being "clothed in purple and fine linen, and faring sumptuously every day." He was "rich." This I regard as a true and graphic description of the Jew.

On the other hand "there was a certain beggar named Lazarus"—representing the Gentiles, "who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table."

But the haughty Jew, who regarded the Gentiles as dogs, refused even these. He is therefore represented as dying, and being carried to Abraham's bosom by angels. An excellent illustration of the fact, that when the gospel was rejected by the Jews,

and they were consequently broken off, the Gentiles were grafted in to the good olive, and made partakers of its fatness; and so became children of Abraham by faith, and heirs of the promises made to him. The poor man is said to die in order to maintain the decorum of the parable; hence, it is immediately added—"The rich man also died and was buried—the Jew *died* and was *buried* POLITICALLY and ECCLESIASTICALLY, as well as SOCIALLY; "and in hell—*hades*—he lifted up his eyes, being in *torments*," as their history for the last 1800 years fully proves, "and seeth Abraham afar off, and Lazarus in his bosom." In this political "torment" he cries to Abraham for help—for mercy—for water to cool his tongue, "for I am tormented in this flame." But Abraham is represented as replying—"Son, remember that thou in thy *life-time*"—in thy DISPENSATION—"receivedst thy good things," which were all abused; "and likewise Lazarus evil things," being in "the valley and shadow of death" politically and ecclesiastically; "but now he is comforted" by the gospel, "and thou art tormented" by thy persecutors. "And besides all this, between us and you there is a great gulf fixed"—the decree of God for their unbelief—"so that they who would pass from hence to you," to aid you ecclesiastically, &c., "cannot; neither can they"—any of you—"pass to us that would come from thence," for God has decreed you shall not, "until the times of the Gentiles be fulfilled." Then the rich man—the Jew, is represented as supplicating for the "remnant of Israel"—"the five brethren"—"lest they also come into this place of torment," and share the same fate. Abraham gives him to understand, that "they have Moses and the prophets; let them hear them." The rich man replies—"No, father Abraham: but if one shall go to them from the dead, they will repent." Abraham responds—"If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead," which was fully verified in the

case of Christ, whom the Jews rejected both before and after he rose from the dead.

Such, I apprehend, is the simple meaning of the parable. The word *Hades*, in which the rich man is represented as being tormented, is not used as indicative of *future punishment* any where in the Bible. It is used, however, to express a low or abased condition; and such is the analogical meaning of the word.

Having made these observations upon the article before me, I shall conclude by remarking, that Mr. Lee, and all others on his side of the question; and not a few on *our* side, have made sad havoc of this beautiful parable, which is such an admirable illustration of the condition of the Jewish world.

CHAPTER XII.

(The intermediate state, continued.)

In Mr. Lee's article, "No 15," he bases an argument, in favor of the consciousness of the dead, on Luke xxiii. 42—43, and 46. The things to be examined in these passages are these:

1. The thief's request—"Lord, remember me when thou comest into thy Kingdom."
2. Our Lord's answer—"To day shalt thou be with me in Paradise."
3. Christ commending his "spirit" to God.
4. His giving up the "ghost."

We may remark, on the first point, that the thief desired to be remembered at a particular time which he specifies, *viz*: "*when thou comest into thy Kingdom.*"

The Lord has not even yet come into his kingdom. and consequently, the thief's desire has not been realized. Christ's kingdom will be on earth—his throne in Jerusalem, and his dominion fill the world! When he "comes into this kingdom," he will "come on the clouds of heaven," and the righteous dead will

be raised to share the kingdom with him. The thief will then be with him, and realize his request.

On the second point, I will observe that, the Lord's answer is in perfect harmony with the thief's request—"To day shalt thou be with me in *Paradise*," which is the "kingdom" referred to by the thief.

The word *Paradeisos*, a Persian word adopted into the Hebrew, and used by the "SEVENTY," in the Septuagint Greek of the Old Testament, to signify a park, a forest, a garden of trees of various kinds, a delightful grove, the garden of Eden. This word is never used to express the state or condition of the dead; neither is it the place of *dead men's "ghosts!"* Paul was "caught away to" or had "a vision" of "Paradise;" and in Rev. ii. 7., the Lord says—"to him that overcometh will I give to eat of the tree of life, which is in the midst of the *Paradise* of God." (See, also, Rev. xxii.) The terms "kingdom" and "Paradise" fix the meaning of the whole passage. The phrase "to day" or "this day" must therefore be referred to the "day" of Christ's "coming into his kingdom." The Lord's answer is equivalent to his having said—"I will remember you at the 'day,' time, or period of which you speak." The term "day" often refers to a time, or period, and not to a literal day. "Thou art to pass over Jordan *this day*." Deut. xi. 1. And yet they did not pass *that day*. In Gen. ii. 4. 17. "In the day (time or period) when God made the heavens and the earth." "*To-day* if you will hear his voice," &c. "Now is the *day* of salvation," &c., Heb iii. 16. This *day* of salvation has lasted 1800 years!

Mr. Lee contends that Paradise means "heaven" *above*. In this he is *utterly wrong*; but, suppose, for the sake of argument, we grant it and then what follows? why it follows that Jesus Christ did not go *there*; for he says to Mary after his resurrection—"Touch me not: for I have *not yet ASCENDED to my Father*," &c.

Thus Mr. Lee subverts his own hypothesis

Christ commended his "spirit" to his Father, and

gave up the "ghost." The word *Pneuma*, here rendered "spirit" signifies, when used in reference to man, the *breath*, or *life*, &c., and the word *ekpneo*, compounded of *ek*, *out*, and *pneo*, to *breathe*, and literally means *to breathe out*; so that the passage literally runs thus:—"Father, into thy hands I commend my *life*; and having said this, he *breathed it out*," expired, or died.

Mr. Lee says—"Christ's soul, or ghost, which he commended into the hands of his Father and gave up, did not die with the body, and hence it was with *it* that the thief had the promise of being in paradise." While Mr. Lee was writing the above, he must have forgot that "Christ's soul was poured out unto death"—that "it was made an offering for sin," and that in reference to it, it is said—"thou wilt not leave my *soul* in the grave!" Mr. Lee believes the "*soul*" goes "to heaven at death," and, therefore, he comes under the condemnation of *Justin Martyr*, as well as the Bible.

Mr. Lee also refers to Acts vii. 59, where Stephen says—"Lord Jesus, receive my spirit." This belongs to the class of texts already examined. This phraseology occurs in Job xxxii. 8. Peter, also, refers to the same when he exhorts those, who "suffer according to the will of God, to *commit the keeping* of their *souls* to God." Mr. Lee refers to Mr. Grew's view of this text, and thinks his rendering "a violation of common sense." As Mr. Lee's "common sense" is not mine, I fully endorse Mr. Grew's "that the life" is not "a distinct substance, susceptible of consciousness without the material organization." *Life*, being an *attribute*, and not an *entity*, as Mr. Lee supposes, can have no *consciousness* apart from the *man* of whom it is an attribute.

2. The argument on Rom. viii. 35, 38, 39, is not at all relevant to the subject. There is no point whatever in Mr. Lee's comments on the passage. Of course nothing but *sin* can "separate" the Christian from "the love of Christ;" his being "asleep in the

dust of the earth" does not intercept the love Christ has for him; and, consequently, in proof of his great and abiding love for him, he "raises him up at the last day."

What Mr. Lee says on this text may serve to fill up his book, but the intelligent reader will fail to find any proof of his position, or relevancy to the question in hand.

Mr. Lee remarks—that "to be the object of the love of God involves conscious existence;" if so, what "*world*" was that which "God so *loved*" that he gave his Son for it? I opine, thousands of persons, for whom Christ died, and whom God loved prospectively, had no "conscious existence" at that time. Mr. Lee is the most incautious author I have ever read.

3. The argument founded on 2 Cor. v. 1—8, has been answered several times before, but Mr Lee makes it a rule "not to know an argument" on the opposite side. Let us examine the text: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God; a house not made with hands, *eternal* in the heavens." This verse stands connected with the last verse of the preceding chapter, where Paul contrasts "things seen and unseen, *things* temporal and eternal." And then, speaking of those "temporal" things, which constitute our "earthly house of *dwelling*," he says, "if this *dwelling* were *dissolved*," as Peter taught it would be, "we have a *building* of God, a house not made with hands, eternal in the heavens." Not in "heaven" above, as Mr Lee imagines; but "in the new heavens and earth"—a city whose *builder* and *maker* is God;" for which Abraham, Isaac and Jacob looked, as well as all those worthies enumerated by Paul. "For in this" *dwelling place* "we *groan*, earnestly desiring to be *clothed*," or invested, "with our house," or *building*, "which is from heaven: if so be that being clothed," invested, "we shall not be

found naked," or destitute. "For we that are in this tabernacle," or dwelling place, "do *groan*, being burdened: not because we would be unclothed," naked or destitute, "but clothed," or invested with an "eternal" dwelling place, "a building of God—not made with human "hands"—"*that* MORTALITY *might be swallowed up by life.*"

In Rom. viii. 22, 23, Paul speaks of this "*groaning*" and waiting for the adoption—the redemption, or resurrection "of the body." Now Paul did not wish to be "unclothed," naked, or destitute; but he desired to be invested with that "tabernacle," or dwelling place, into which he would be introduced when "mortality is swallowed up by life."

"Now," says he, "he that hath wrought us for this same thing," a resurrection to life, "is God, who also hath given to us the earnest of the spirit." "Therefore," because we have the "earnest of the spirit," we are always confident, or full of confidence; knowing that, while we are at home in the "*mortal*" body, we are absent from the Lord: (for we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the "*mortal*" body, in the sense of having it "*swallowed up by life,*" "and to be present with the Lord. Wherefore we labour, that whether present" with the Lord, "or absent" from him, "we may be accepted by him," when he shall come. "*For* we must all appear before the judgment seat of Christ; that every one may receive the things *in* body, according to what he hath done, whether good or bad." Such is the meaning of the whole paragraph, I conceive, according to the text and context.

The Apostle did not desire to die; this is not the subject before him; neither did he desire to be without a tabernacle, or dwelling place; but he earnestly desired to be "clothed," and this he explains by "mortality being swallowed up by life." "Mortality" is not "swallowed up by life" at death; but, rather, *life* is swallowed up by *mortality*. The

whole structure of the passage is incompatible with Mr. Lee's view; nor can he harmonize it, according to his theory, with other parts of God's word; nor, indeed, with itself. Mr. Lee has *wrested* it from its connexion, and *pressed* it into his service. His doctrine is not in it, nor can he prove it legitimately by it.

4. Mr. Lee's next argument is based on 2 Cor. xii. 2—4. "I knew a man in Christ," &c. (see the passage.) His first deduction from this, is, "the body and mind are two distinct things." I wonder how often Mr. Lee will repeat this. The mind and body, Mr. Lee, are not the same; but for you thence to infer that either the one or the other can be conscious separately, shocks all common sense!

The only *real point* of discussion in this text, is involved in the phrase—"Whether in the body, I cannot tell; or whether out of the body, I cannot tell." Mr. Lee, and all others, on his side of this question, supposes this text to prove the *possibility* of a man's being *out* of his body in a literal sense. But, I apprehend, Paul designed to make no such impression, because, to interpret the passage literally would be equivalent to saying *a man could be out of himself*, which is an absurdity. I understand the apostle simply to say, that *he did not know whether, in his "vision," he was BODILY caught away, or simply transported in mind, and thus mentally wrapt in "visions and revelations" of the future.* And one thing is certain, if Paul's case was as Mr. Lee has represented it, Paul's *body was dead*, and he must have been *raised from the dead* after his "vision" ceased! Mr. Lee stumbles at the idea of Moses being raised from the dead; but, I opine, he will have to take the position that *Paul was*, if *his* doctrine be true! Having examined this passage fully before, we merely make the above remarks on it, that we may not seem to omit any thing said by Mr. Lee.

5. Mr. Lee refers to Eph. i. 10, in proof of his position. He misunderstands, and misapplies this

text. The "*dispensation of the fulness of time*" is doubtless the *age to come*, when Christ will be the head of all *political* and *ecclesiastical* power on earth. Men will then be united, or "collected, in one" vast empire, so that the "things in the heavens"—political, "and on the earth," will be "*under Christ*." This text knows nothing of Mr. Lee's subject.

6. He also quotes chap. iii. 15, "of whom the whole family in heaven and earth is named." The being referred to here is the "*Father* of our Lord Jesus Christ." The "family" spoken of, is the "family" of the "Father;" and the text seems to indicate that the *whole intelligent creation* is referred to; but, whether this be true or not, it can mean no more than that, *the angels in heaven and saints on earth* constitute one great family."

7th. His seventh argument is based on Phil. i. 21—24; and here he merely reiterates what has been said a hundred times before; and said too much better than he has said it. In reply to this argument, I shall repeat what I have before written, and which Mr. Lee has failed to refute, that Paul points the Philippians to "*the day of Christ*," as the time of their reward; and it would be preposterous to suppose he expected to meet with his before them. His address to Timothy is proof of this. Paul is not discussing his own fate, except so far as Christ and his Gospel were involved. He says all his afflictions, bonds and imprisonments had *furthered* the Gospel, instead of retarding its progress. And in reference to this he makes one bold and unmistakeable declaration, that "*Christ will be magnified IN MY BODY, whether by life or by death*"—it mattered not,—*THIS would be the result*. Having thus driven the nail, he clinches it by saying, "*For me to live, is CHRIST*,"—it will redound to *his* glory, for "I am set for the defence of the gospel;" "and to die," in such a cause, and for Christ's sake, "*is gain*;" not to me, Paul, but to Christ; for otherwise how could "*Christ be magnified in my body by death?*" The reader

will please note the fact, that it was "*IN BODY*," and *not out of it*, nor in the "*spirit world*," that Christ was to be magnified. "But," says Paul, "if I live in the flesh, this is the fruit of my labour; *yet what I shall choose I know not.*" Why did he not know what to choose? "For," or because, "I am in a strait betwixt *two*." What "*two*" things were these, between which he was in a strait? Were they *life* and *death*? Then, according to this view, he did not know which to "choose," life or death. While in this strait, therefore, what choice did he make? Did he choose life? Did he make choice of death? No; for between these he could make no selection; but there was a *third* point in reference to which he could, and did make a choice; and that was *the returning and being with Christ*," which was *far better* than *life* or *death*.

Mr. Lee says—"His (Paul's) choice was between dying then and being with Christ, and living longer to serve the Church," &c. This is *the* point of his argument, and it is a pure assumption, as a faithful exegesis of the passage will show; and, as we think, we have already shown. That Paul expected to "be with Christ," *in death*, is not so much as hinted at in the whole paragraph. It was not a "*departure*" that Paul desired, but a RETURNING AND BEING WITH CHRIST, a point totally distinct from either *dying* or *living* in the present state.

8th. Mr. Lee's eighth proof is Rev. vi. 9, where John "Saw under the altar the *souls* of them that were slain for the word of God," &c. Upon this text I shall not dwell, for it must be obvious to every intelligent reader of the Scriptures, that John gives a *symbolical* description of what he saw; and that he speaks of things which had no *real* existence when he saw them; and, therefore, that they were merely *images*, or *symbols*, representing other things. That John should see the "*souls*" of the martyrs under the altar, and that those "*souls*" should be represented as "*crying with a loud voice*," is all in per-

fect harmony with the whole subject. The *blood* of Abel *cried from the ground*; and the blood of Christ is said "to SPEAK better things than the blood of Abel;" and, in perfect harmony with the nature and decorum of the figure, the *blood* or *souls* of the saints, slain for the word of God, is represented as being "under the altar," upon which we may suppose they were sacrificed.

Thus we have followed Mr. Lee through all his proofs of the *consciousness of the dead*; and, having done so, I will now offer some *direct* proofs that *the dead know nothing*. And,

1st. Apart from the fact, that there is no promise of rewards or punishments *to the dead*, the following testimonies clearly sustain the position, *that they are unconscious*. Job asks—"Why died I not from the womb? Why did not I expire at the time of my birth? Why did the knees receive me? Or why the breast that I should be nursed? *For now should I have been still, and been quiet—I should have slept*: then had I been at rest, with kings and counsellors of the earth, who built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as a hidden untimely birth *I had not been*: as infants which never saw light." Job iii. 11, 12, &c.

This passage clearly proves the dead unconscious. They *sleep*: they rest in the *dust*: they are as though they *had not been*, even as *infants who never saw light*.

Again, "As the cloud is consumed, and vanisheth away, so ~~he~~ *that goeth down to the grave*, shall come up no more," &c. chap. vii. 9. Here we are taught that "~~he~~," the man, "goes down to the grave," and comes up no more till the resurrection; but Mr. Lee says the *man* goes to heaven!

"Why hast thou brought me forth from the womb? O that I had expired, and no eye had seen me; *I should have been as though I had not been*. I should have been carried from the womb to the grave. Are not my days few? Cease then and let me alone,

that I may take comfort a little, before I go whence I shall not return, *even to THE LAND OF DARKNESS, and the SHADES OF DEATH; a LAND OF DARKNESS AS DARKNESS ITSELF; and the shades of death, without any order, and where the LIGHT IS AS DARKNESS.*" chap. x. 18—22. Reader, behold the contrast! Mr. Lee says the saint when he dies goes to *heaven*—to the "spirit world;" but Job teaches otherwise; he tells us they go to the "*land of darkness—to the shades of death—a land of darkness as darkness itself, where there is no order, and where the light is as darkness,*" IS THIS HEAVEN, MR. LEE?

"But MAN dieth, and wasteth away; yea, man yieldeth up *his breath*, and *where is he?*" Mr. Lee says, in *Heaven* or in *Hell*; but what says Job? "As the waters fail from the sea, and the flood decayeth and drieth up; SO MAN LIETH DOWN, and RISETH NOT: till the heavens be no more, THEY SHALL NOT AWAKE, nor be RAISED OUT OF THEIR SLEEP. O that thou wouldst *hide me in the grave.*" Mr. Lee would say—"O that thou wouldst *hide me in Heaven!*" "That thou wouldst keep me secret, until thy wrath is passed, that thou wouldst appoint me a *set time*, and remember me. If a *man* die, shall he live again?" Hold! says Mr. Lee, *man* does not die—his *body* merely dies, but his *soul* goes to heaven; and the soul will never have that *body* again, for before the resurrection it will have passed through a thousand changes, and have entered into the organization of other substances—trees, animals, water, dust, wind! *Its* resurrection is impossible! But, says Job—"All the days of my appointed time will I wait till *my change come*. Thou shalt call, and I will answer thee; *thou wilt have a desire to the work of thy hands.*" chap. xiv. 10—15. No, says Mr. Lee, God will have no "desire to the *work* of his hands"—the body is gone—crumbled into dust, so that God, Himself, cannot raise it!

"If I wait, the *grave* is my house; *I have made my bed in darkness.*" No, says Mr. Lee, *Heaven* is my

“house,” and, instead of a “*bed of darkness*,” I wing my flight to the regions of *light and glory*!

Job continues—“I have said to *corruption*, Thou art my *father*; to the worm, Thou art my mother and my sister.” But what would Mr. Lee say? I am *immortal*; “*corruption* is not my *father*,” neither is “the *worm* my mother nor sister.” But let us hear Job again—“And where now is my hope? As for my hope, who will see it? They shall go down to the pit, when our *rest* is together in the *dust*, chap. xviii. 13—16. When Job died, he expected to find his “*rest in the dust*,” but Mr. Lee expects to find his in a place which he calls “the *spirit world*.”

David asks—“wilt thou show wonders to the *dead*? Shall the *dead arise*, and praise thee? Shall thy loving-kindness be declared in the *grave*? Or thy faithfulness in *destruction*? Shall thy wonders be known in the *dark*?—and thy righteousness in the land of *forgetfulness*?” Ps. lxxxviii. 10—12. Here we learn, that for the *dead* to praise the Lord, they must *arise*; that the state of the dead is one of “destruction, disorganization, or corruption; that their abode is ‘*dark*,’ and that they dwell in a land of *forgetfulness*.” How strongly, again, does this contrast with Mr. Lee’s theory! But let us proceed.

“*THE DEAD PRAISE NOT THE LORD, neither ANY THAT GO DOWN INTO SILENCE.*” Ps. cxv. 17.

Here is a text which sweeps Mr. Lee’s theory from the face of day! He cannot make it harmonize with it, by all the logic he can command. It will defy all his mental powers, and withstand all his sophistry. The Spirit of the Living God says by the mouth of David, “the *dead* praise not the Lord.” But Mr. Lee, and his pious associates in the advocacy of pagan superstition and infidelity, declare that “the *dead*” do praise the Lord—and that they are with Him! But, as if the above was not enough; and lest there might be some skeptic on the subject, like Mr. Lee, the Holy Spirit adds this sweeping clause—“*neither ANY that go down into silence.*”

Again, "For the living know that they shall die. *but the dead know not any thing*, neither have they any more a reward; for the memory of them is forgotten."

Here we are taught that the *dead know nothing*; but what says Mr. Lee? He tells us the dead know a vast deal—that they are in Heaven, receiving a "reward." "Also, their love, and their hatred, and their envy hath now *perished*," &c. Say you, that such a person is conscious? But more still—"Whatever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave—*sheol*, whither thou goest." Eccl. ix. 5, 6, 10. The state, then, into which men pass at death, is one where there is no love, no envy, no hatred, no work, no device, no knowledge, nor wisdom.

Once more: "Put not your trust in princes, nor in the son of man, in whom there is no help. His *breath* goeth forth, *he returneth to his earth*; in that *very day* his THOUGHTS PERISH." Ps. cxlvi. 4.

I feel satisfied to leave this question just here. The view we have taken is the only one which harmonizes with the teachings of the Scriptures; while it is impossible for opponents to explain the proofs we have submitted, and make them accord with their Platonic speculations.

CHAPTER XIII.

The Destiny of the Wicked.

HAVING reviewed Mr. Lee's articles on "the immortality of the soul," and "the consciousness of the dead," I shall now proceed to the examination of the subject of *future punishment*.

In Mr. Lee's article (No. 16,) now before us, he sets out to prove, that "*the wicked will not be annihilated, or cease to exist, at, nor subsequently to, the general resurrection*." His first argument is "*founded*

upon the immateriality of the soul, and its conscious existence between death and the resurrection."

Mr. Lee says,—“If these two points have not been proved, we have no hope of sustaining the present proposition, upon the principle that nothing can be proved,” &c. Of course the whole value of Mr. Lee’s present argument, which in fact is *only* an inference drawn from false premises, depends upon, 1st, whether he has proved the “immateriality of the soul;” or, 2d, the “consciousness of the dead.” These points he claims to have proved; we deny it, however, and his inference goes along with that denial, for, to argue his inference, would be to go back and argue those points over again. This we are not disposed to do, and shall therefore proceed at once to file an objection to Mr. Lee’s leading proposition.

He uses the term “*annihilation*” as expressive of the view which we advocate, in reference to the punishment of the wicked. We repudiate the term as unscriptural, and as not expressive of our idea of punishment. Annihilate, *ad* and *nihilum*, signifies *to reduce to nothing*. This is not the sense in which we speak of the *destruction* of the wicked. To *destroy*—*DESTROY*—to unbuild—to ruin, to lay waste—to make desolate—is the word which we generally use to express the sentiment.

But, without making further remarks upon the proposition before us, let us proceed to Mr. Lee’s arguments, and review them.

Mr. Lee (Article No. 17,) first inquires into “the penalty of the law,” without defining what law he means. This point, therefore, we must take for granted. He cannot mean the law under which Adam was placed, for this, according to his theory, would make “eternal torments” the penalty of Adam’s sin; from which position, I apprehend, Mr. Lee himself would revolt. Neither can he mean the Law of Ten Commandments, given to Israel on Mount Sinai. I conclude, then, that he means the

Gospel—the Law of Liberty; but, for the sake of *his* argument, he should have been more explicit. In the absence, however, of such explicitness, I shall meet the question in its most extended sense.

Mr. Lee says the punishment, or penalty, of the law must be one of the following things.

“First, annihilation without conscious suffering; or, 2d, it must be conscious suffering and annihilation combined, consist in both; or, 3d, it must be conscious suffering without annihilation.” Mr. Lee adds—“It will not be denied that the penalty of the law must be found in one or the other of these propositions.” Notwithstanding Mr. Lee’s assertion, I deny that the penalty of God’s law is expressed in either proposition.

Mr. Lee’s mind must be barren of language and ideas, judging from his selection of terms. The Bible alone furnishes varied phraseology in reference to this point. It is strange he could not find a single scriptural term by which to express the penalty of the divine law!

I proceed to remark upon the *penalty* of the *primitive law*, under which Adam was placed.

The penalty of the original law was not *moral* death, for this is but a *state of sin*, and no *punishment* at all. Neither was it “eternal torments,” for the language used to express the penalty excludes the idea. It follows, therefore, that it was death—physical, animal, or organic death; a death embracing a process which is expressed by the words—“*dying thou shalt die.*” And “*dust thou art, and into dust shalt thou return.*” This is the law of death, under which the whole human race is born. The operation of this law brings man to the dust, and leaves him there, with no possibility of escape, except by Christ. The penalty of the original law, therefore, was not “*annihilation*” with, or without “conscious suffering;” but simply *death*—the cessation of life—the extinction of consciousness.

Having made these brief remarks on the penalty

of the original law, and its operation upon the race, I shall glance at the law of Ten Commandments, as given to Israel on Mount Sinai.

The blessings and penalties of the law of Moses, were *national*. If they refused to keep His laws, He said He would "appoint over" them "terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it." Lev. xxvi. 16. God also threatened them with dispersion and captivity among the nations of the earth. (see the whole chapter.) All this was *national punishment*. So far as *personal punishment* is concerned, Ezekiel and Paul both testify it was *death*. "The soul that sins, it shall die." "He that sinned under Moses' law, died without mercy."

We now come to the main question, *viz*: *What is the penalty of the divine law, in relation to the future destiny of the wicked?*

Mr. Lee maintains it is "eternal misery," or "torment;" and insists upon it, that *destruction* admits of no *degrees*. As it respects the doctrine of "*degrees in punishment*," so far as the *final* destiny of sinners is concerned, I apprehend it is a fallacy. The punishment is *death*. That may be preceded or attended with more or less anguish and suffering. One mode of inflicting death, among the Romans, was by crucifixion. That was preceded by *scourging*—few or many stripes, according to the nature of the crime. Our Lord himself was scourged prior to his death. To this practice reference is made in speaking of retribution; but not to the exclusion of *death*, that followed it. For some crimes more, and for others fewer stripes were inflicted, but the "*end* is death:" Rom. vi. 21. Rewards and punishments are always spoken of in reference to character—and character is expressed more than once by the terms, "*good and evil*;" the one standing related to "*eternal life*," and the other to "*death*:" for "the

wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Upon this point, however, I cannot enlarge, and will therefore, pass on to the consideration of Mr. Lee's proofs.

Punishment is always *national, social, or personal*; but Mr. Lee makes no distinction at all. He quotes text after text and applies them to *future* punishment, without ever stopping to enquire whether the punishment be *national* or *personal*. And, consequently, every text he quotes is misapplied, In Matt. xxv. 30,—“and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth”—the punishment is upon the Jewish nation, and is *national* and *personal*, because the term nation embraces under it *persons* who give character to the nation: but if it relates to future punishment only it does not exclude *death* as the *end* of the anguish.

He quotes Luke xiii. 28,—“There shall be weeping, wailing, and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out.” This text does not express the *nature* of the punishment threatened, nor its *duration*; and, therefore, it is out of place so far as the doctrine of “eternal torments” is concerned. That the characters spoken of will or have been the subjects of this “weeping and wailing” I have no doubt; but what has this to do in opposition to their final *extinction*? I may have occasion to notice this text again, and therefore for the present will leave it.

The next passage quoted by Mr. Lee is Luke xvi. 23,—“And in hell he lifted up his eyes being in torments.” This is undeniably a national punishment, and is perfectly foreign to Mr. Lee's subject. See our previous remarks upon the Parable.

He also refers to Rom. ii. 8, 9. The punishment here is also *national and personal*; and it is inflicted on “the Jew first,” as in the destruction of their commonwealth; and then upon the “Gentiles.”

That the apostle here describes personal judgments is clear; but that they are to end in death is equally clear. He had just enumerated a catalogue of crimes and said the persons committing them were "worthy of death;" and he describes the termination of the tribulation and anguish to be to "*perish*," verse 12; and this in contrast with "*immortality*," verse 7. The conclusion is irresistible that the apostle here teaches a miserable destruction, which he defines to be *death*, to all who wilfully persist in abusing God's "goodness and long suffering."

Mr. Lee has made a false issue, and hence in all his arguments he is "beating the air." An example of this we have in his remarks on Matt. xxv. 46:—"And these shall go away into everlasting punishment, but the righteous into life eternal." Here an "everlasting punishment" is threatened, but it is not defined except by *contrast*. Its *duration* is clearly defined, but its *nature* has to be inferred. The righteous are to have "eternal life," and the opposite of "eternal life" is *eternal death*, or "eternal punishment." We are not under the necessity, therefore, to seek for the idea of "annihilation" in the term "everlasting," nor, indeed, in the term "punishment;" for the Bible is sufficiently explicit elsewhere in defining what this "everlasting punishment" is.

Mr. Lee argues as though *death* was no punishment at all; hence his criticism upon the word *kolasin*. In all civilized governments, *death*, not the *pain* of dying, is regarded as the *greatest* punishment which can be inflicted upon a transgressor. If *pain* was the radical idea of punishment, the end could be more certainly secured by *torture*, without death. *Penalty*, from *pæna*, is the radical idea in punishment; hence *punio*, to punish, or inflict a penalty. This penalty, or punishment, may be *whipping, cropping, branding, imprisonment, hard labor, confiscation of goods, transportation, or DEATH*

the last being regarded as the *greatest*. *This* is the penalty of the divine law.

But, as we are now merely presenting general principles, we will proceed.

Mr. Lee writes thus—"To maintain that the curse of the law, or the proper punishment of sin, is both suffering and annihilation, is to suppose that all the righteous suffer the penalty of the law once, and that the wicked endure it twice." Again, he remarks, "All the dead therefore have suffered the penalty of the law once, inasmuch as they have once died, which is a dissolution of their being, a loss of their existence." Once more, he remarks, that "this theory represents God in the attitude that government would be in, should it, having the power so to do, hang men, and then bring them to life for the sake of the privilege of hanging them again." I admit there is some force in this part of Mr. Lee's argument, but, at the same time, his own theory is more monstrous than the one he is opposing. For, for a man to die, and his "immortal soul" to be sent to "Hell" and "tormented" till the resurrection; and then for the "soul" to be united to a body, and sent back again to "Hell" to suffer "eternal torments," seems to be a strange penalty, and alike revolting to God and man.

CHAPTER XIV.

The destiny of the wicked, continued.

The intelligent student of the Bible, I think, cannot fail to perceive the truth of the following position: **THAT DEATH IS THE FULL AND FINAL PENALTY OF SIN.** Of course, in this proposition I make no allusion to *national penalties*; but to the *end* of sin *personally*

considered. The principle I have stated runs parallel with the Revelations of God, and may be found on almost every page of the Scriptures. And I apprehend, we shall find but *one* penalty, in reference to the final destiny of man, from Genesis to Revelation. The penalty of Adam's sin is **THE PENALTY of the divine law**, in every dispensation. If we sustain this position, Mr. Lee's whole superstructure crumbles into dust.

1. The penalty of Adam's sin is thus expressed: "*Thou shalt surely die.*" This penalty is subsequently explained by the Lord, thus: "In the sweat of thy face shalt thou eat bread, till thou shalt *return to the ground*; FOR OUT OF IT WAST THOU TAKEN: FOR DUST THOU ART, AND TO DUST SHALT THOU RETURN.

I wish it fully, distinctly and indelibly, impressed on the reader's mind, that the penalty of Adam's sin was not "eternal torments," but *death*—a death unbroken by a resurrection—a death perpetual in its *dominion*, unless some means were devised for his *redemption*.

Death, then, was and is the penalty of the law. Paul, in his letter to the Romans, presents this subject very lucidly, chapter v. 12, &c. "Wherefore as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Here we are taught that by *sin*, *death*—**THANATOS**, came into the world, or *kosmon*; and this by the sin of one man,—*Adam*. No man can doubt but this death was the penalty of the law, and that but for this violation of law, death would not have entered the world. This fixes the meaning of the penalty, and shows it to be literal death. But "death passed upon all men, in *whom*"—i. e., in Adam—"all have sinned." The word *dierchomai*, here rendered "passed" signifies *to pass through*, *to pass over*, *to be propagated*. Death, therefore, was *propagated* to the race. Adam, himself, being cut off from the tree of life; and the whole race being in his loins at the time, in *him* they

sinned—i. e., became "*subject to vanity*," and with *him* they came under the law of death. From this death however all are delivered by the second Adam, who died that he might be Lord both of the dead and the living.

In vi. chap. 23d verse, Paul states the principle we have presented—"THE WAGES OF SIN IS DEATH." This is a general principle—a universal law, running through the Oracles of God.

There are many other proofs of this position, but these must now suffice. I regard the point as established, then, that *death*, and not the *manner of dying*, is the penalty of the law.

Having presented this general principle, or law, I shall now notice Mr. Lee's proofs of *endless misery*. He refers to Mark ix. 43, 44. "It is better for thee to enter into life, maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

The punishment here inflicted is in *gehenna*, which, as we have before said, is a phrase used to denote utter destruction; as whatever was cast into the fire of Gehenna was thrown there, not to be *preserved*, but, to be destroyed; and nothing could escape total decomposition. The fire, or if not reached by that, the "worms" destroyed all flesh deposited in that common receptacle of the filth of Jerusalem. So at the execution of the judgment on corrupt and impenitent men, there should be a total and irrevocable extinction of being under most miserable circumstances.

2. His next proof is Luke xvi. 19—31, which is the parable of the rich man. This we have already examined, and shall let it pass.

3. His third proof, in the article before me, is Rev. xxi. 14, 15. "Blessed are they that do his commandments, that they may have a right to the tree of life,

and may enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Upon this Mr. Lee remarks—"there is not the slightest allusion to annihilation." And I will add—*not the "slightest allusion" to "eternal misery."* There is no proof that they are even *alive*, much less in *torments*. They are merely said to be "*without the city*;" and, for all this text proves, they may be *dead* and *devoured* by worms! Besides their state stands opposed to "having a right to the tree of life"—the privilege of living, and must therefore be *death*.

4. Mr. Lee also refers to Rev. xiv. 11—"The smoke of their torment ascendeth up forever and ever." Mr. Lee observes on this—"we need not inquire whether or not this text strictly relates to the final destiny of sinners." This is not the only text that Mr. Lee has taken for granted refers to the destiny of sinners; and before quoting this, or them, he should have "inquired" whether or not they related to the destiny of the wicked. This is "important to the argument," for "the representation" is not "borrowed" from their final destiny. The passage clearly refers to the "torments" of the living, in the present state, who "worship the beast and his image" and contains no allusion to the destiny of sinners in a future state.

5. His next proof is Rev. xx. 10. "Shall be tormented day and night forever and ever."

Mr. Lee is evidently straitened for proof of endless torments, or else he would not have quoted a passage so irrelevant to his subject. The Devil is here said to be cast into "the lake of fire and brimstone, where the beast and the false prophet *were* and (the devil) shall be tormented day and night forever and ever." Whatever the *Devil* may be a symbol of in this place, the beast and false prophet are symbols of *civil* and *ecclesiastical* powers, which meet with their final overthrow in a place called "the lake of

fire;" and I have no objection to the Devil's meeting his fate in the same place, although he should be "tormented" as long as "day and night" shall continue; for his *end* is *destruction*. See Heb. ii. 14.

6. Mr. Lee refers to the following expressions on the *duration* of punishment: "To be cast into everlasting fire." Math. xviii. 8. "These shall go away into everlasting punishment," chap. xxv. 46. "Depart, ye cursed, into everlasting fire" verse 41. 2 Thess. i. 9. "Who shall be punished with everlasting destruction."

"In this argument," he says, "we rely wholly upon the *duration* of the suffering." Leaving out the word "suffering," which is not warranted by Mr. Lee's proofs, I would observe, that we are perfectly agreed as to the *duration* of the *punishment*. Mr. Lee, however, has thrown together texts which have no connexion, and, without stating the context, presses them all into his service.

Mr. Lee quotes Rom. i. 18. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." This is a truth, which I presume, none will deny; but I cannot see any proof of Mr. Lee's position in it.

He again refers to Rom. ii. 8. 9; and as we have promised to examine this passage more fully, we will now proceed to do so.

Having proved "both Jews and Gentiles to be under sin," the Apostle thus addresses the Jews: "Therefore thou art inexcusable, O man, whoever thou art, that judgest: for wherein thou judgest another," (the Gentiles) "thou condemnest thyself; for thou that judgest, doest the same things." "But we are sure that the judgment of God is according to truth, against them who commit such things"—whether they be Jews or Gentiles. "And thinkest thou this, O man, that judgest them who do such things, and doest the same, that thou shalt escape

the *judgment* of God. Or despisest thou the riches of his goodness, and forbearance, and long suffering," (to thee, O man;) "not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honor, and immortality—**ETERNAL LIFE**:—But to them that are contentious, and do not obey the truth, but obey unrighteousness—**INDIGNATION and WRATH; TRIBULATION and ANGUISH** upon every soul of man that doeth evil of *the Jew first*, and also of *the GENTILE*; but *glory, honor, and peace*, to every man that worketh good, *to the Jew first*, and also to *the GENTILE*; for there is no respect of persons with God." Jews and Gentiles stand on an equal footing before God. In judgment God will be found no respecter of persons. Of whatever nation or people any man may be, he will be judged—rewarded and punished—according to the means and privileges he has enjoyed, and as he has improved or abused them. Those are first to be judged who have been first in privileges, and their guilt will be greatest who have abused the greater advantages; but the whole context, and the epistle generally, shows the "*end*" to be *death* to the wicked: an exclusion from "immortality."

The Apostle continues: "For as many as have sinned *without law*, shall also *perish*," *apolountai*, from *apollumi*, **PERISH—BE DESTROYED—RENDERED VAIN—BROUGHT TO NOUGHT**:—"and as many as have sinned in the law, shall be judged by the law," &c.

I have been thus particular on this passage, because I do not design returning to an exposition of it again. The reader will see nothing in this passage, favorable to the doctrine of endless misery.

7. Mr. Lee also quotes Heb. x. 28—31. See the passage. Paul, in writing to Hebrews, or Jews, who had many temptations to apostacy, says—"For if we sin wilfully after we have received the knowledge of the truth, *there remaineth no more sacrifice for sins*. But a certain fearful apprehension of judgment and fiery indignation, which shall *devour* the adversaries," or apostates. "He that despised Moses' law, died without mercy," (died without *obtaining* mercy) "under two or three witnesses: of how much more severe punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God," *as the Jews had done*, "and hath counted the blood of the covenant, by which he was sanctified, an unholy thing, and hath done despite unto the spirit of grace!" Paul teaches these Hebrews, that, if they apostatized, they would be counted worthy of a more severe punishment than the law of Moses inflicted—even a "fiery indignation which should devour" them. "And now," says he, "the just *shall live* by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back to" DESTRUCTION—or "*perdition*;" but of them that believe to the saving of the soul."

The doctrine of absolute destruction is taught here.

8. Mr. Lee's final proof of "*eternal misery*," is founded on the fact that "the Scriptures associate the punishment of sinners with the existence and punishment of devils," &c.

Upon this point we shall say but little, simply because whatever the punishment of fallen angels may be, Mr. Lee has no right thence to conclude that such will be the punishment of sinners. Mr. Lee says he will not undertake to prove that "devils are disembodied spirits." I think he does well not to undertake it!

There is only one passage to which he refers, which has a sufficient bearing upon the question for

me to notice it; and that is Matt. xxv. 41 :—" Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

The term *angels* here is the same, in the original, as in Cor. xii. 7, where Paul speaks of " a thorn in the flesh, the *messenger* of satan." It is *angelos* in both texts ; and applies to any instrument or agents satan may employ to annoy the saints. It does not *necessarily* signify any intelligent being. Hence, so far as the *angelos* of the devil are concerned, the text, Mat. xxv. 41, cannot be made to prove that there is any conscious suffering at all ; because it cannot be demonstrated that they are real beings any more than it can be proved that Paul's *angelos*, or *thorn* in his flesh was a *real person*. And if the *angelos*, in the case of Paul, was an intelligent being, it was clearly " false apostles, deceitful workers, transforming themselves into the apostles of Christ : " chap. xi. 13. Hence they were men, who under the pretence of superior knowledge had opposed the truth : " blind leaders of the blind ; " both to be irrecoverably *destroyed*, as the figure " everlasting fire " clearly imports. Such we have shown to be the fate of the devil and his works, with all his agencies. See again Heb. ii. 14, and 1 John, iii. 8. Such will be the fate of all wicked men : their *punishment* is " everlasting *destruction* from the presence of the Lord : " 2 Thess. i. 9.

CHAPTER XV.

Objections answered.

IN Mr. Lee's 19th article he presents " an answer to the objection that " *his* theory of the human mind, and " *his* " method of proving its immateriality from

its own phenomena, will prove that brutes have immaterial souls." With what success he has met this objection, we shall soon see.

1. Mr. Lee says—"we shall not deny ourself a soul lest we should give one to our faithful dog!" "We shall not reason our own soul out of existence lest we should reason one into a brute."

Well, I have no doubt Mr. Lee's "faithful dog" has just as much *soul* as *he* has! Of course I use the term now, in its *primary* sense of *life*. Mr. Lee is a "living soul" and so is his "faithful dog!" At least, so taught Moses; and he is good authority.

Mr. Lee further says—"we would sooner embrace a theory which would elevate brutes to men, by giving them souls, than one which would degrade men to brutes, by taking away their souls." No doubt of it, Mr. Lee; for you are so hostile to the truth that you would sooner ascribe *immortality* to every beast of the field, every fowl of the air—the fish of the sea, and all the animalculæ in the universe, than predicate *mortality* of the entire man!

We are not at all "alarmed at the idea that a horse should be so much like a man as to have a soul;" for this is true: both have *souls*, for both are "living souls." Mr. Lee says—"we would rather a horse should have a soul, than not to have one ourself!" Certainly, Mr. Lee, I have no doubt of it!

But what does all this prove? It proves to a demonstration, *that Mr. Lee knows nothing about the soul!*

He continues—"If any one can prove from *them* (his arguments) that beasts have souls, we shall not do violence to the reason which God has given us to escape the consequences." Well, we shall see.

2. Mr. Lee remarks—"The objection, if admitted, would involve the objector in precisely the same difficulty," &c. This is not true: because we make the superiority of man over the brutes, to consist in ORGANIZATION. And this difference in *organization* was the result of *design* on the part of the Creator.

Man's superior organization gives him superior powers—some of which are *moral*, and the whole render him a responsible and moral agent. But not so with the brutes. But, to commence with Mr. Lee's arguments, he affirms, that the difference between human intelligence and brute intelligence, lies not in *degree*, but in *nature*."

Mr. Lee evades, or shifts, his original position; for, at first, he contended that *matter had no "intelligence."* and when pressed on this point in relation to brutes, that his theory must necessarily give immortality to all animals, he meets it by saying it is not the same *kind* of "intelligence!" Pray, then, is matter possessed of any sort of "intelligence?" Mr. Lee's answer must be—"Yes, of brute 'intelligence!'" Thus he has to dispose of his original position, before he can proceed!

Mr. Lee has certainly abandoned his first position. He has profited by my strictures, although he has passed them in sullen silence, lest his readers should know that a stripling with a smooth stone from the brook, had smote the Goliath to the ground, and cut off his head!

But let us see what he makes of his present position. Mr. Lee gives to brutes "sensation and perception," which he calls "instinct." Well, Mr. Lee, do you ascribe "sensation and perception" to matter or not? If you do, you have given up as lost your original position; but, if you do not, you are compelled by your theory to give animals "immaterial" minds! because matter, in your view of the subject, has not the properties of "sensation," "perception," nor "instinct."

What is "instinct?" The word is derived from the Latin *instinctus*, and signifies the *power* determining the *will* of brutes.

Mr. Lee says—"Instinct never improves." This is not true; for that power which controls, or modifies, the will of brutes can be *educated*, as we see in the horse, dog, elephant, camel, monkey, &c., &c. But

even supposing it were otherwise, the very existence of *instinct* in brutes is incompatible with Mr. Lee's theory, unless he can prove *it* to be a property of matter; which he is far from being disposed to admit.

Mr. Lee remarks that animals "*never think*," and immediately after he speaks of "their mental operations," as if "mental operations" could go on *without thought*! Animals do "think," however, as we shall soon prove. And if "animal instinct never imparts to its fellow animal, the limited education it is capable of receiving from the more skilful hand of man," it is capable of teaching its "fellow animal" many things which man cannot. Man cannot teach the newly fledged bird to fly; but she who nursed it, and watched over it, can do this in the shortest possible time.

3. Mr. Lee says "brutes" are not conscious. This is also a fallacy. Mr. Lee's illustration does not disprove it. "Consciousness" is a "sensation" of identity, without which one animal might, and would mistake himself for another, or another for himself. It is folly to say that animals have not a sentiment of personal identity, which is *self-consciousness*.

4. Mr. Lee remarks—"brutes do not" possess "*volition and will*." This is an error; for a horse not only prefers "to go in one direction, rather than to be driven in another;" but he has a "*will*" to return from the distance of many miles, and that too by the most direct route, to the place of his abode. This involves "*will*," "*memory*" of place, and *locality*, or a perception of *relative distance*, and the "mental operation" of selecting the nearest route. This is more than mere "*instinct*," or desire, or impulse. "*Instinct*" is desire—appetite—predisposition; and why should an animal desire one place above another, but for a consideration? The feline species, though tied up in a bag, will return to their original home by the most direct route, even in the dark, when at liberty.

5. "Brutes" have no "*memory*," says Mr. Lee.

This is a greater error than any of the preceding. If brutes had no memory, when they left one place they would have no desire to return to their original place of abode, more than to another; but this is contrary to fact. Animals prefer one place above another, when they are absent from them. Animals trained by one individual, if taken from them for a time, will recognize their original master when they meet them, and manifest pleasure at the sight. What is this but the associations of memory?

6. Mr. Lee says—"Men have conscience, but brutes have none." This may be true; for we have never maintained that brutes were men! Their organization is different, and, by consequence, their powers, or faculties, are different. But, up to this *item*, Mr. Lee has been in error, and I defy him to reconcile the preceding items with *his* theory!

7. Whether "brutes" are the subjects of "hope," or not, I will not now dispute; but that they have "fears" none who understand their nature will deny. They manifest fear on many occasions, and, also, "joy," or pleasure.

8. But, to sum up the argument, Mr. Lee defines "instinct" to be a compound of "sensation and perception." Then there must be various *kinds* of "instinct;" or,

1. *A Geometrical "instinct;"* for Bees are geometers. Their cells are constructed as, with the least quantity of material, to have the largest size spaces, and least possible loss of interstice. So also is the Ant-lion; his funnel-shaped trap is exactly correct in its conformation, as if it had been formed by the most skilful artist of our species, with the aid of the best instrument.

2. *A Meteorological "instinct;"* for the Mole is a Meteorologist.

3. *An Arithmetical "instinct;"* for the bird called Ninekille is an arithmetician; so is the Crow, the Wild Turkey, and some other birds.

4. *An Electrical "instinct ;"* because the Torpedo, the Ray, and the Electric Eel, are Electricians.

5. *A Navigatorial "instinct ;"* for the Nautilus is a Navigator. He sets and lowers his sails, casts and weighs anchor, and performs the other nautical evolutions.

6. *A Musical "instinct ;"* for whole tribes of birds are Musicians.

7. *An Architectural "instinct ;"* the Beaver is an Architect, Builder, and Wood-cutter. He cuts down timber and builds houses and dams.

8. *A Civil-engineering "instinct ;"* for such is the character of the Marmot: he not only builds houses, but constructs aqueducts to keep them dry.

9. *A Military "instinct ;"* for the white Ants maintain a regular army of soldiers.

10. *An Horticultural "instinct ;"* the East India Ants raise mushrooms, upon which they feed their young.

11. *A Mechanical "instinct ;"* Wasps are paper manufacturers; Caterpillars are silk-spinners; Ploceus Texer is a weaver—he weaves a web to make his nest; the Prime is a tailor—he sews the leaves together to make his nest. The squirrel is a ferryman. With a chip or piece of bark for a boat and his tail for a sail, he crosses a stream. Dogs, Wolves, and Jackalls are hunters. The Black Bear and Heron are fishermen. The Ants have regular days of labour; and the Monkey is an expert rope-dancer.

12. *An "instinct" for Government.* Beavers present us a model of a Republic; Bees with a Monarchy; the Indian Antelope of a Patriarchial; Elephants of an aristocracy of Elders; wild horses have a leader; and sheep are under the control of a military chief ram!

Now, if Mr. Lee can reconcile all these powers with his theory, let him do it; or, otherwise, let him yield his position as utterly unworthy of being defended. But, if he can harmonize these facts with

his view, he will do more than any other author has ever been able to do.

CHAPTER XVI.

The destiny of the wicked, continued.

We now resume the question of the ultimate destiny of the wicked. And may God by his truth shine upon us, and illuminate our mind!

1. Mr. Lee admits "that the punishment of sin is termed death;" but denies that death involves the extinction, or cessation, of life. This amounts to this—"that the punishment of sin is termed" what *it is not!*

We do not "*ASSUME that death is the extinction of life*;" for we have proved, in a previous article, that the "punishment of sin is *death*" in a literal sense of the word. We do not define death to be "annihilation" in the strict and philosophical sense of the term, and Mr. Lee evades a correct issue by the continued use of that term. But let that pass. The question to be proved is, *that death is the cessation, or extinction, of the functions of life.*

2. Mr. Lee argues that because the "term death is applied to both the righteous and the wicked," this "is sufficient of itself to show the absurdity of relying upon the force of the word death, to prove what the punishment of sin is." It is "absurd," then, to rely upon the words, or language, of a penalty, to determine what that penalty is! Mr. Lee certainly does not profess to be wiser than his Maker, for Jehovah has not left it to Mr. Lee, to me, nor to any other man, to *infer what death is*. God, Himself, has defined it in the most explicit manner—"Dust thou art, *and* UNTO LUST shalt thou RETURN." *This is death.* The simple act of *dying* is not *death*. *Dying* is the *process* of entering into DEATH. Not *dying*, but *death* is the penalty of the divine law.

Mr. Lee quotes Heb. ix. 27.—“And as it is appointed to men once to die, but after this the judgment,” as though this had anything to do with “eternal torments.” Death was “appointed” before the “judgment;” but Mr. Lee says men never die literally, and, upon the same principle of reasoning, he should do away with the judgment.

3. Mr. Lee affirms that, “there is nothing in the etymology, or common scriptural use of the word, to justify the assumption that it means *annihilation*.” This word “annihilation” haunts Mr. Lee’s brain like his faith in “ghosts!” But let us examine the “etymology and scriptural use of the word,” and see if the *extinction* of life is not found in it as the *primary* and radical meaning.

Mr. Lee quotes Rom. vi. 23.—“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” The word here rendered death, is, in the greek, *thanatos*, which Mr. Lee’s authority thus defines—“*Death, i. e., THE EXTINCTION OF LIFE; exposure to danger of death, disease, pestilence, spiritual death,*” &c. The reader will observe, that the *first*, or *PRIMARY*, meaning of *thanatos*, is “*The extinction of life.*” This is the literal, unfigurative, common, scriptural, and etymological meaning of the word. Grove’s Lexicon thus defines it: “*To die, fall, perish, expire.*” Here, again, we get the full force of the word *thanatos*, which involves the idea of the extinction of life, or a cessation of the functions of life.

But, reader, what is Mr. Lee’s comment?—“From this it is seen that by going back to the original, we get no nearer the idea of”—what? Death? No, but “*annihilation!*” This really *looks* dishonest; however, I hope better things of Mr. Lee, though he writes thus.

Mr. Lee remarks—“In the text above quoted, it will not be denied that death and eternal life are opposed to each other, and by their different significations, make the difference in the destiny of the

saved and lost." This is true, the penalty, or "wages of sin," and "the gift of God," run parallel with each other. *Death* in its "*dominion*," is the wages of sin—death eternal; and eternal life, unmixed with evil, disease, or death, the reward of the righteous.

Mr. Lee says *thanatos* denotes the death of the *body*; but, then, he has taught us, that the body of itself, being matter, has no life! How then can it die?

Again, he says, the word *zoe* "denotes natural life, the life which we now live." We shall notice this presently. He then professes to give two instances where *thanatos* denotes the death of the body, as though any theologian was so simple as to suppose it was not used in that sense! Truly, Mr. Lee must suppose his readers are very ignorant. The death of the body is the death of the man—the cessation of the functions of life, whether he apply it to men before, or after the resurrection.

Again, what student of the Scriptures does not know, that *zoe* is applied to the present life, and the eternal life of the righteous? But this does not alter the meaning of the word—it has the same primary meaning, whether we apply it to the life that now is, or to that which is to come. The *difference* between them is expressed by another word—*eternal*. Mr. Lee makes a smoke where there was none, and then presumes his readers will not see his mistakes.

It may be true, as Mr. Lee says, that "there is not the least proof that death signifies *annihilation*;" but there is abundant proof that it signifies the extinction of life. And what if these terms are used in a "figurative sense;" does that do away with their *literal sense*? And will Mr. Lee tell me what words are *not*, sometimes, used in a figurative sense?

"The word death," says Mr. Lee, "is often used when loss of existence cannot be meant." Of course it is; and it "is often used when loss of" life

must "be meant." The first text you quote proves this—"Follow me; and let the *dead* bury the *dead*." Here it is used both in a figurative and literal sense, and you cannot put any other construction upon it. Let the *dead*, in *sin*, bury the *literally dead*, Matt. 8. 22.

In Eph. v. 14, Mr. Lee gives us another example:—"Awake, thou that sleepest, and arise from the dead, and Christ shall give you light." Here the words *sleep*, *arise*, and *dead*, are all used in a *moral*, or figurative, sense; but shall we thence conclude that they are never used in a *literal sense*? That men never literally sleep, arise, or are dead? What sophistry Mr. Lee displays!

When Mr. Lee applies *thanatos* to physical death, he says it means the *death* of the body; *i. e.*, of a part of the man. In what sense will he apply it, when he uses it morally? Will he say, that a man is *half dead* to God? Or *half dead* in sin? I apprehend here is a chasm he did not see through the smoke and fog he raised! I suppose when a man is *dead* in sin, that he is *without the life* of God—he has no moral, or spiritual life. The term *thanatos*, therefore, when used *morally*, must imply the *absence*, or *extinction* of spiritual life.

The Bible speaks of some who "are twice dead," and then "plucked up by the roots;" but Mr. Lee is so benevolent that he will not suffer himself to believe that any man is more than *half dead*!

Mr. Lee quotes Col. ii. 20; Eph. ii. 1; 1 Tim. v. 6; Rev. iii. 1; but as all these passages speak of death in the sense defined above, we shall not offer any comment upon them. Mr. Lee insists they do not teach "annihilation," and in this we agree.

Mr. Lee's last argument on this point has reference to the "second death." He says there is no "annihilation" in it; and there certainly is no eternal misery in it; and here, for the present, we shall leave it.

Mr. Lee concludes his essay thus—"We trust we have now shown that death does not signify annihilation." Very well, Mr. Lee, now prove it does not signify *extinction of life*!

This you have never done yet.

CHAPTER XVII.

The destiny of the wicked, concluded.

IN Mr. Lee's article No. 21, he professes to meet "the assumption," as he is pleased to call it, "that the word destruction means annihilation, or loss of conscious existence." With what success he has done this, remains to be seen.

The principal text examined by Mr. Lee in this article, is 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power."

Upon the word destruction, he remarks, it "does not necessarily mean loss of existence." I would ask Mr. Lee, if "*it necessarily means*" any thing? And, if it do, what is it? Does it necessarily mean "eternal torments?" I affirm it "*necessarily*" carries along with it its *primary* meaning; and that, therefore, when applied to the final destiny of men, it "*necessarily means loss of existence,*" or loss of life.

Mr. Lee has given the definitions of lexicographers, one of which is *perdition*. The Greek is *apoleian*, which is another form of *apoluo*, and signifies, among other things, *to dismiss from life, permit to die*. *Olethros* is derived from the verb *oleo*, and so are the words *apolluo* and *apollumi* also derived from *oleo*; so that the meaning and force of *olethros* is found in the word *perdition*, and the force of *perdition* is found in *apolluo*, which signifies to be destroyed, to perish, to render vain, to bring to nought. While, therefore, the text might be rendered—"Who shall be punished

with everlasting perdition," or "everlasting ruin," it could not be rendered "everlasting misery" without discarding its *primary* meaning.

2. The word "tribulation" in the 6th verse is *not* the "same punishment," as that in the 9th, as Mr. Lee has asserted. He also says that "the word everlasting cannot well be applied to any term denoting annihilation." This is an assumption, and a fallacy. For, first, the word "*annihilation*" does not express the condition of the *destroyed*. *They are NOT "ANNIHILATED."* And I cannot help thinking, that Mr. Lee has selected this word for the purpose of throwing dust in the eyes of his readers, lest they should see the nakedness of his arguments!

But why cannot the word "everlasting" be applied to *destruction*? If a thing be destroyed without the possibility of restoration, why may it not be termed *everlasting*? The word everlasting adds force to the term destruction—a force which is irresistible to you! It shows that it is no temporary destruction which may be repaired, but a never-ending perdition. The word destruction signifies disorganization, and the term "everlasting" prefixed indicates its eternal duration. What an abuse of all logic—all reason, and common sense! According to your argument, the words eternal, everlasting, and immortal, should never be applied to God! He is self-existent, and the word "everlasting" can add no force when applied to him! Of course the term "everlasting" implies that there may be a destruction which is not everlasting," and I will give you an instance; but this is not to "abandon the argument founded on the meaning of the term."

"O Israel, thou hast *destroyed* thyself, but in me is thy help," is an example in point. This destruction is not everlasting.

Mr. Lee remarks, that "God himself cannot restore a person thus destroyed." As a question of power, God could restore even that which he had annihilated, much more could he restore that which was

resolved into its original elements. But he *wills* not to do it, and therefore the destruction is everlasting.

3. Mr. Lee argues that "the *nature* of this punishment called *destruction*, proves it not to be annihilation." This is a very singular sentence, and reads, when divested of its mysticism, "The nature of this punishment called *destruction*, proves it not to be *destruction* !" The punishment is *destruction*, this is its *nature*; and yet its nature proves it not to be *destruction* ! Really !

Mr. Lee continues—"It consists in being *banished* from the presence of the Lord," &c. Not "*banished*," Mr. Lee, but "*punished*." Why substitute the word "*banishment*," for "*punishment*?" The truth is better expressed without your glosses. The "*punishment*" is "*destruction*;" and the "*destruction*" shuts them out "from the presence of the Lord and the glory of his power." What can be plainer? "The everlasting destruction," then, is not a "*banishment* from the presence of the Lord and the glory of his power," as Mr. Lee asserts; but a *punishment* consisting in *destruction*.

4. Mr. Lee introduces several passages for the purpose of showing the use of the word in other senses. His first text, Hosea xiii. 9, is a politico-ecclesiastical destruction, which is a metaphorical use of the word. He quotes 1 Cor. i. 19, where it signifies to render vain, or bring to nothing, the wisdom of the wise. He also refers to Rom. iii. 16, where he says, "*destruction* means ruin or perdition." Very well! He quotes Matt. xii. 13, where destruction is used to express the destiny of the wicked; he says—"it means to ruin, or perdition." All right!

He refers to Luke xvii. 27, where it is used to express the destruction by the flood. In Acts ix. 21, where it is used to imply physical death. And to Matt. v. 17, where it is used analogically to signify abrogation. Thus we have its *literal* and *metaphorical* use before us, and the reader can judge of their import.

Mr. Lee has certainly failed to prove, that the word *destruction*, when applied to the destiny of the wicked, does not signify absolute destruction, or perishing. Our position remains just as it was before he discharged his artillery.

1. In Mr. Lee's article, No, 22, which is his last effort, he offers a "reply to the assumption" as he terms it, "that the word *perish* signifies annihilation."

He says "the words *perish, perished, perisheth,*" are "nowhere used to describe or express the quality of the punishment of sin." This is a grand *assumption*. These words not only express the *certainty* but the *nature* of the sinner's punishment, as we shall see. Indeed the very passages he has quoted afford proof of this. "Except ye repent, ye shall all *likewise PERISH.*" Luke xiii. 3. Pilate had mingled the blood of the Galatians with their sacrifices; and the tower in Siloam fell and destroyed eighteen persons: they *perished*; and Jesus said—"Except ye repent, ye shall likewise perish," or in like manner, "perish," die—come to nought.

The text in John iii. 15. 16., presents us with the word "*perish*" undeniably expressive of the destiny of the world, apart from the gift of Christ; and it fully expresses the destiny of those, who will not come to Christ that they may have life.

And in Rom. ii. 12, the word *perish* is used in the same sense. So also 1 Cor. xv. 18; 2 Peter ii. 12, and Jude ii. Peter says "shall *utterly perish* in their own corruption." McKnight, if any thing, makes it stronger, when he renders it "*by* their own corruption, for this expresses the *cause* of *perishing*."

2. The original words remain to be examined in this place. *Apolluo* and *apollumi*, from the word *Oleo*, signify to destroy, kill; and, intransitively, to be destroyed, perish; to put to death, render vain to bring to nought. *Apolluo*, from *uso*, and compounded of *apo* and *luo*, signifies to loose, to send away, dismiss from life, permit to die.

"If the candid reader can see no certain proof" of destruction here, he must be blinded or greatly infatuated with an antiquated theory.

Mr. Lee blunders seriously over Cor. xv. 18. Does he really believe, that, if Christ had not risen, those who had fallen asleep in him would have suffered eternal misery? If so, I envy him not.

Mr. Lee's "illustrations," so far from proving that *perish* does *not* mean loss of conscious being, fully sustains this position. "Lord, save us, we perish." "Here perishing means only death by drowning," says Mr. Lee. Very well, it means *death*! chap. ix. 17. "The bottles perish." "Here," he says, "to perish is to be rendered *useless* or *worthless*." Very well! Luke xiii. 33. "It cannot be that a prophet perish out of Jerusalem." "Here to perish is to *die*, or be put to *death*," says Mr. Lee. All is well! chap. xv. 17. "I perish with hunger." "Here perishing," says Mr. Lee, "*means to die* of hunger." All right again!

Mr. Lee also refers to Eccles. vii. 15: Isa. lvii. 1: Jer. ix. 12, in the first two instances it means *death*, in a literal sense; and, in the last, *desolation*.

Speaking of 1 Cor. xv. 17. 18, he says the "Apostle makes the virtue of the atonement depend upon the fact of the resurrection of Christ," &c. This may be true; for if Christ had remained among the dead, or under the dominion of death, there would have been "no profit in his blood." This the Psalmist teaches.

That the term *perish* means what we have previously defined it to mean, we have the following additional testimony: "If" God "should set his heart upon man, if he should gather to himself his spirit and his breath; *all flesh* would *perish* together, *and* MAN would turn again to dust." Job. xxxiv. 14, 15. Again, "I will *destroy* the wisdom of the wise *and* will bring to NOTHING the understanding of the prudent." 1. Cor. x. 19. And so, also, "the preaching of the cross is to them that *perish* foolishness."

THE TWO THRONES:

OR,

THE THRONE OF GOD & THE THRONE OF CHRIST.

BY GEORGE STORRS.

—o—

TEXT.—“*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*” REV. 3: 21.

—o—

These words are addressed by our Lord to his followers after his exaltation from suffering and death. They clearly recognize *two* thrones, viz. The Throne of the Father and the Throne of him who “is the beginning of the creation of God;” verse 14.

The position that our Lord Jesus Christ occupies during the present age, we apprehend, is but very imperfectly understood; or, is too generally overlooked. He now occupies a position that may be illustrated by the case of Joseph after his captivity and suffering in Egypt, Gen. 41: 40—44, “Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot, in all the land of Egypt.”

Here it is seen that Pharaoh invested Joseph with supreme and unlimited authority, reserving only the right to resume that authority when the end is accomplished for which this investment was made. During the period that this authority was in Joseph's hands, all Pharaoh's kingdom was to be ruled by Joseph's word, and without his authority "no man should lift up his hand or foot in all the land of Egypt." It was only in the throne that Pharaoh reserved a superiority to Joseph; all other authority was made subject to him; even to the right to make and "*seal*" laws, as the King's seal was put upon Joseph's hand by Pharaoh's own act. Thus God, the Father, exalted Jesus, after his sufferings and death, to His throne in heaven.

THE THRONE OF GOD.

This is that on which Jesus our Lord sits during this present age, and which he will continue to occupy till his enemies are subdued, and he has given to him his own throne: on this throne he is now invested with "all power in heaven and in earth." That this is his present position we shall now attempt to show from the Scriptures.

1. The text asserts that our Lord now sits on his Father's throne, and that prior to his actual session there, he *overcame*; which imports that it was after his sufferings and death that he was exalted to that high honor and dignity.

2. The present exalted position of our Lord was a matter of promise, as we find recorded, Psa. 110: 1. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

The meaning of this text the Pharisees could not comprehend when our Lord propounded to them the question how David in spirit called the Christ Lord, if he was David's son, as they affirmed. Truly, the Pharisees were not able to answer that

question, nor was any other man prior to our Lord's ascension to the throne of God, after his resurrection from the dead. God had determined to give him the throne of his father David; but the spirit of prophecy foresaw that when he should come into the world the nation would reject him as king and put him to death. Thus he would be denied his own throne, by men, at that time; but "The LORD JEHOVAH—said unto" him, in promise, I will raise you from the dead, and "sit thou at my right hand"—be seated on my throne; though denied your own, *viz.*, the throne of your father David, you shall nevertheless have *a* throne and be exalted to rule, till by the authority and power I will invest thee with, "thine enemies" shall be made "thy footstool." Such is the position to which JEHOVAH promised to exalt His Son, when rejected of men; for though "disallowed of men" he was "chosen of God and precious." In view of this exaltation—or, "for the joy that was set before him," he "endured the cross, despising the shame, and is sit down at the right hand of God."

3. Peter took the same view of the present exaltation of Jesus, on the day of Pentecost, when the Holy Spirit had been so copiously shed on the disciples. After having spoken of his death and resurrection, he adds,—“This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

Here it will be seen that Peter refers to the 110th

Psa. 1st v., as having its fulfilment in Jesus' present exaltation. It should also be observed, that the Spirit of God in Peter marks emphatically the two thrones—"God hath made that same Jesus whom ye have crucified, BOTH Lord AND Christ." Christ signifies *anointed*, and refers to his kingship on David's throne; as all the kings of Israel were anointed to that office; so was David by Samuel, as God directed. Peter, then, speaks of Jesus as the anointed king for David's throne, which was on earth; but he also recognises, and wishes "all the house of Israel to know ASSUREDLY, that God hath made" Jesus "Lord;" or had seated him at his right hand, according to the promise of 110th Psa.; and the evidence of this fact was manifest in that remarkable effusion of the Holy Spirit on that day. He does not lose sight, in the glory to which Christ is now exalted, of the fact that he is the anointed who is to sit on David's throne—or Messiah's own proper throne—an event then future, but made certain by his present exaltation, now invested with power and authority to make his enemies his footstool.

4. Paul calls attention to the present exaltation of our Lord, in speaking of "the working of God's mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church." Eph. 1: 19—22.

Here his authority on the Father's throne is fully stated: and is seen to be universal and unlimited: there is no principality, power, might, or dominion, in any part of the empire of Jehovah, excepted. All this is done with special reference to the sanctifica-

tion and final exaltation of Christ's church, "which is his body : " and is also to constitute the body of his rulers, on his throne, when he shall be put in possession of it.

5. In Heb. 8 : 1, the apostle uses this language—"Now of the things which we have spoken this is the sum : We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens."

Here not only is his exaltation to his Father's throne noted, but that while there he executes the office, also, of high priest. How glorious the thought, that while invested with "all power in heaven and in the earth," he also appears on that throne in behalf of all who trust in him, or may come to God by him.

6. Peter, in another place, expresses the idea of Christ's exaltation, and supreme authority on the throne of God : 1 Peter 3 : 22—"Who is gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto him." Here all is clear : there is a perfect subjection to his rule fully stated.

7. In Rom. 14 : 9, the apostle tells us—"For to this end Christ both died, and rose, and revived, that he might be lord both of the dead and living." He attained to his present exaltation and authority by submitting to death and being raised up from the dead. Through this means he attained to the honor of being *Lord* BOTH of the dead and living ; or the possession of unlimited power.

8. We now come to another text in which this point is fully brought out. It is Phil. 2 : 7—11, "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God

also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Here we see that Christ first subjected himself, voluntarily, to humiliation and a most shameful death. For this cause—on this account—or, because of this—"God hath highly exalted him—that at the name of Jesus every knee should bow"—as Pharaoh required all to do before Joseph. And this subjection to Jesus was of all in heaven, in earth, and under the earth: that is, it was universal and unlimited. This is more fully expressed, when it is added "Every tongue should confess that Jesus ["the man"] Christ ["the anointed" king for David's throne] is Lord [ruler on the throne of God] to the glory of God the Father," who hath given him exaltation, and now requires all beings to pay Jesus homage in that state. He that refuses to do it is a rebel against God, and does not glorify the Father. Here then comes the test: Jesus has been rejected of men asking on David's throne; but God hath placed him on His own throne, and now requires all, as the *sinequanon*—the indispensable condition—to confess Jesus as the supreme ruler on the throne of God, by God's own appointment. The penalty for rejecting the requirement is *death*—the reward for complying with it is life eternal, and to be a partner with Christ on his own throne when he shall take possession of it. The condition specified in this test is mortifying to the proud hearts of men; but that pride is the very thing that unfits them to live forever, or to have part with Christ on his own throne; and hence must be overcome or we perish. Like Joseph's brethren let us make haste to humble ourselves before him, whom, by our sins,

we have crucified afresh. He is "highly exalted," and we are required to honor him with great honor; and he deserves it well who has loved us unto death. Let all make haste to honor Jesus—the exalted Jesus—Jesus on the throne of God—Jesus invested with supreme authority and universal sway—let us make haste to honor him as "Lord of all." The humiliation must be deep and unfeigned—no hypocritical pretensions of submission will pass here—it must be sincere and unreserved.

9. In this state of exaltation Stephen saw Jesus just before his martyrdom, as recorded, Acts 7 : 55. 56—"But he, being full of the Holy Ghost looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened and the Son of man standing on the right hand of God." The testimony of Stephen, on that occasion, enraged the enemies of Christ, and they rushed upon the holy man of God with stones, stopped their ears, and slew him. Still, Jesus sits on the throne of God, notwithstanding the hatred of the human heart to this great truth, on the reception or rejection of which, where proclaimed, hangs life or death to men. God has *chosen* to place Jesus there; and requires all men to do him homage in that position; and tests their disposition of mind towards himself by their acknowledgement or rejection of Jesus on the throne of God.

10. Our Lord himself, after his resurrection from the dead, announced this truth for the reception of his followers—"All power is given unto me in heaven and in earth:" Mat. 28 : 19. On this truth was based the commission to "*Go teach all nations*:" on the reception of this truth depended the action of the disciples in their work—on the belief of this truth must depend the action of sinners to whom the proclamation should come—on the belief of this truth

and a correspondent action hangs our eternal destiny. He who rejects this truth, when clearly presented to his mind, must experience the judgment of God unto condemnation to the second death.

11. We may here notice that at the last interview of our Lord with his disciples, after having announced this great and all important truth, it is recorded Mk. 16: 19—"So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Thus taking his position for the present age, on the throne of God.

12. Paul informs us that it was after Jesus' sufferings that he was exalted to this high station. He says, Heb. 1: 3—"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power when he had by himself purged our sins, sat down on the right hand of the Majesty on high." And again, Heb. 10: 12, 13, he says—"But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Here the apostle intimates not only that it was after his sufferings that he was exalted, but that the exaltation is to continue till his enemies shall be made his footstool, leaving no hope of escape to such as continue to refuse submission to God's requirement as expressed Phil. 2: 9-11; which we have contemplated. Submit and *live*: continue to rebel and *die*; one or the other we all must do.

13. But, for the comfort of those who do submit, we record one more text on this point, Rom. 8: 34, "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

How full of consolation to the humble soul who credits God's testimony of His Son, and who has complied with God's demand to yield him homage in the exalted throne to which he is raised. Four particulars are here stated: all full of consolation.

1. "Christ died." What then if we are called to suffering and sorrow for his name? 2. He "is risen again." Then he is alive; and because he lives his followers shall live also. 3. He "is even at the right hand of God." Then he has the power to execute all his love designs for his followers. 4. "Who also maketh intercession for us." Then our cause is safe in his hands; for, the intercessor has in his hands all power in heaven and earth. What an intercessor—what a mediator—what a Saviour. O, that men could see the bliss—the joy—the honor—the inexpressible value of an entire, constant, and eternal consecration to Jesus, God's exalted Son.

Our Lord's seat on his Father's throne is not an unmeaning matter. He sits there in the administration of authority and power till the number of *his* ASSOCIATE *rulers* shall be completed; then he will leave his Father's throne to take his own. We now come to speak of—

THE THRONE OF CHRIST—OR, HIS OWN THRONE.

That there is such a throne to be hereafter occupied by Jesus, the Christ, we shall now endeavor to show.

1. God in addressing David, 1 Chron. 17, makes use of this language, verses 11—14—"And it shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son: and I

will not take my mercy away from him, as I took it from him that was before thee : but I will settle him in mine house and in my kingdom for ever ; and his throne shall be established for evermore." That this language reaches beyond Solomon seems clear.

2. "The LORD hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne." Psa. 132 : 11. This is but an announcement of the Spirit God, by David, of the truth contained in the previously quoted text.

3. The prophecy of Isa., however, settles this point. "For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." Isa. 9 : 6, 7. Here it is clearly stated that the "child born"—"The Prince of Peace"—is to have "the government upon his shoulder ;" and that "government" is to be the "throne of David, and upon his kingdom to *re-establish* it, and to support it : " so reads the Septuagint. Here then the point is settled as to what throne is Christ's own. * It is that which David occupied, and which was "overturned," as recorded Ezk. 21 : 27, and which the "Lord God" said should remain subverted "till he come whose right it is, and I will give it to him."

4. Accordingly prior to the "child" being "born" Gabriel was sent to Mary with the following announcement, Lk. 1 : 32, 33, concerning "Jesus"—"He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : and he shall reign

over the house of Jacob for ever ; and of his kingdom there shall be no end."

Here all is plain : the long expected child is about to be born, and the promise of God to David is now confirmed. This child Jesus is designated as the heir to David's throne ; which from henceforth is *Jesus' own throne*.

5. We will now contemplate the 2d Psa. in relation to this point. This Psa. opens with the inquiry—"Why * * the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed"—his Christ? &c. This relates to the treatment the anointed would meet with at his first advent, and during the period that he would occupy his Father's throne—*i. e.* during the present age. Up to this hour, this description of the character and conduct of the rulers of the earth has been exemplified in their ungodly rule and general disregard of the authority of God and his anointed ; even in those governments that have professed respect for that authority. They constantly outrage the great principles of the "Prince of Peace." This Psa. next contemplates (v. 4) Christ in his exaltation to his Father's throne in heaven : "He that sitteth in the heavens shall laugh." The rulers of earth cast him out and slew him, and resolved that they would "not have this man to rule over them : " but God's choice opposed theirs ; and He raised up His anointed from the dead and gave him *a throne* in heaven ; where he now *mocks* at all the "rage" of his enemies on earth, however high or exalted the stations they may occupy : they rage in vain ; and in vain oppose the will of God concerning His Son's reign on earth ; for "JEHOVAH shall have them in derision : then shall he speak unto them in his wrath," when, according to his promise to His Son, on seating him at his right hand, He shall make his enemies his *footstool* : for,

notwithstanding, all the rage and counsel of wicked men, and wicked rulers, God says (v. 6) "Yet have I set my king"—the king of *his choice*—"upon my holy hill of Zion;" the seat of David's empire, and place of David's throne.

Next the anointed speaks himself, (v. 7.) "I will declare the decree: JEHOVAH said unto me, Thou art my Son; this day have I begotten thee"—by raising him up from the dead; see Acts 13: 33. Having thus raised him up from the dead and set him at his own right hand, on his Father's throne, JEHOVAH addresses him, (v. 8.) "Ask of me, and I will give the nations for thine inheritance, and the utmost parts of the earth for thy possession." V. 9, JEHOVAH speaks of what His Son shall do to the kings and rulers of the earth who oppose the establishment of his reign on the "holy hill of Sion," and the extension of his authority over the earth, *viz*:—"Dash them to pieces," &c. That this is the true meaning of verse 9 is evident from the language which follows—"Be wise now,"—in the present time—"O ye kings; be instructed, ye judges of the earth: serve JEHOVAH with fear . . . kiss the Son, lest ye perish from the way, when his anger suddenly blazeth forth." Septuagint. The whole Psalm shows that it is the kings, rulers and judges of the earth who use their power and authority in opposition to God and his anointed who are to be the subjects of this wrath and be broken "with a rod of iron:" and this is to take place when Christ comes to take his own throne—"the throne of his father David."

6. One text more demands attention under this general head, *viz*., Dan. 7: 13, 14—"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and

CHRIST RELINQUISHES HIS FATHER'S THRONE. 13

a kingdom, that all people, nations and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This text clearly establishes the fact of a throne to be given to the Son of man at the close of the present age, or after the judgment on the fourth beast which symbolises the fourth body of tyrannical rulers, or rulers and kings on the territory of the old Roman empire. When the judgment is in a process of accomplishment, on that symbolized power, is the time for the Son of man to have given to him in possession of his own throne, to rule over the nations, in person, associated with him the saints of the Most High: see verses 22 and 27. Before he takes actual possession of his own throne,

CHRIST RELINQUISHES HIS FATHER'S THRONE.

This relinquishment, however, does not occur till some time subsequent to, or after, the second advent of our Lord : for,

1. At his advent "the son of man shall come in the glory of the Father," Mat. 16: 27; importing that the surrender has not then been made; nor can it have been according to the expressed determination of Jehovah, that Christ should sit at his right hand, or upon his throne "*until*" Christ's enemies are made his footstool. Till that time, though the advent has occurred, our Lord retains his Father's throne:

2. That this is the case, appears also from our Lord's words when the high priest "*adjured*" him "by the living God, to tell us whether thou be the Christ, the Son of God." "Jesus saith unto him, thou hast said: nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Mat. 26: 63, 64. This answer

shows that at the time of his appearing he is still on his Father's throne—"the right hand of power," where we have seen he took his seat at his ascension into heaven.

3. In further confirmation of this view we look at Paul's epistle to Titus, 2: 13—"Looking for that blessed hope, and the glorious appearing of the *great God* and our Saviour Jesus Christ." Here it appears at the manifestation of Jesus from heaven, he will be in the glory of the great God; or, still invested with the glory and power with which he was clothed at his exaltation to the right hand of God.

4. We come now to the most important text to be examined under this head. It is 1 Cor. 15: 24—28. The general subject of this chapter is the resurrection of the dead. The apostle had affirmed that "every man" is to be made alive "in his own order" [*Gr. tagmati*] *band*, or cohort. Clearly indicating that men will come up in the resurrection in classes, companies or bands—not all at once. He then says—"Christ the first fruits; afterwards they that are Christ's *at his coming*;" not necessarily implying all men that will ever be saved; but a specific class; viz., they who are his *at the time of his coming*, and are then asleep in the dust of the earth; these constitute one band, and now have their resurrection, because they are the associate rulers; to prepare whom for partners of Christ's throne this present age has been allotted. "*Then*"—after the resurrection of them that are Christ's at his coming—"THEN cometh the end." "*End*" of what? This is an important question. Various have been the interpretations given this text and context; but we confess nearly all we have ever seen are entirely unsatisfactory; and our own mind has been much perplexed with the subject; but if our previous positions, in this discourse, are correct, we think we have now the key which unlocks the apostle's argu-

ment. Christ has, up to this time, occupied his Father's throne, and ordered the affairs of heaven and earth to prepare a body of rulers to sit with him on his own throne. The time allotted to that object now *ends*—this body of rulers are raised from the dead, or changed if alive at his coming. The time he was to occupy his Father's throne—or sit at his right hand now *ends*. His work on that throne of putting “down all rule” of his enemies, “and all authority”—that stood in opposition to his authority on earth,—“and” all “power”—that was exerted against his right to David's throne—or his dominion over all nations: this work is *ended*. Hence, the purpose for which he was seated on the throne of God is accomplished; and the time which the Father said he should sit at his right hand is at an *end*. So then the period of his reign on that throne has found its *termination*, and Christ now *delivers up* that throne—that “kingdom—to God, even the Father,” from whom he had received it after his death and resurrection. “For he must reign”—upon his Father's throne—“till he hath put all enemies under his feet. The last enemy”—that stands in Christ's way of taking possession of his own throne, with his associate rulers—“shall be destroyed;” and that enemy is “*death*.” To this end, that Jesus, the anointed king might remove every obstacle in the way of the peaceable possession of his own throne, the Father exalted him to His throne in heaven, when he had been rejected by men on earth: that *end* is now accomplished, and Jesus who, by the pleasure of the Father, had occupied his Father's throne as co-ordinate ruler thereon, now delivers up the kingdom—or throne—that he had been entrusted with, and the Father gives him his own proper throne; *viz.* the throne of David, which men had refused him. In taking his own throne he delivers up or surrenders his co-ordinate relation and becomes *sub-ordinate*,

or, is, henceforth, and forever, "subject unto him that put all things under him," to the end "that God may be all in all," as Christ had been while he sat upon his Father's throne. This, with present light, we believe to be the true interpretation of this portion of scripture. "The *end*," we think, is no other than the end of the present age, and the *co-ordinate* rule of Christ on his Father's throne. The resurrection of the righteous, or of Christ, and they that are Christ's at his coming, is the main topic of 1 Corth. 15; and we go not to that chapter to prove the resurrection of any others; though *possibly* the resurrection of all men is referred to in verses 22 and 23, but not dwelt upon; and the resurrection of "every man in his own band," or company, we may remark upon at another time.

5. There is one more text we shall just notice under this general head, which goes to show when Christ takes his own throne. It is Mat. 25 : 31— "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." It is not till his return in glory that he receives actual possession of his own throne: then he will occupy it; and implies the relinquishment of that previously occupied. The view we have taken of the kingdom delivered up to the Father, and the time when it is delivered up, is further confirmed from the fact that,

THE KINGDOM AND THRONE OF CHRIST ARE ETERNAL.

His own proper kingdom is never to be surrendered or delivered up. He takes the *subordinate* relation to his Father on receiving his own throne; and the kingdom of God is resumed by the Father at the same time that His Christ takes possession of his own kingdom. Hence

1. At the sounding of the seventh trumpet, Rev. 11 : 15, "great voices are heard in heaven, saying,

The kingdoms of this world are become of our Lord, AND of his anointed—his Christ; and *he* [the Christ] shall reign for ever and ever.” The kingdom, or throne, on earth, then possessed by the anointed—the Christ—is eternal; no delivering it up; but at the same time, the elders are heard saying “We give thee thanks, O Lord God Almighty * * * because thou hast *taken* [or *assumed*, as the original also signifies] to thee thy great power and hast reigned.” God Almighty *assumes* again to himself the “all power in heaven and in earth” with which he invested Jesus when he set him at his right hand, and which Christ now delivers up to take his subordinate throne in the companionship of his people. Thus “the kingdom of God comes,” or returns to himself in all its strength and glory, at the same time that the kingdom of Christ comes, and his undisturbed rule on his own throne, and over all nations.

2. The seventh chapter of Daniel is equally clear as to the reign of Christ on his own throne, with his associates, being endless. They shall “possess the kingdom *forever, even* FOREVER AND EVER;” verse 18. Again, verse 27, “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Here the same truth is re-affirmed of the endless reign of the saints—*holy ones*—of whom Christ is the head.

3. Once more, Heb. 1 : 9 affirms the same truth—“Unto the Son he saith, *THY THRONE, O God, is FOREVER AND EVER.*” This is a quotation from Psa. 45 : 6, 7,—“Thy throne, O, God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed

thee with the oil of gladness above thy fellows.' These texts must suffice in proof that it is not the proper throne of Christ, or his kingdom, that is to be delivered up; for that throne and kingdom is settled *endlessly* on Christ and his associates.

CHRIST'S THRONE SHARED WITH HIS FOLLOWERS.

What a thought is this ! It is indeed overwhelming ! What ! worms of the dust, who have sinned against God, and who are deserving of death, be raised to the high honor of sitting with Christ upon his throne ! Such an exaltation who shall dare aspire to ! And who would dare believe it possible if he, who is "THE TRUTH," as well as "the way and the life," had not promised it ! If we can believe this, we surely need not stagger at any thing God or his Son have spoken ! But is it so ? Let us see.

1. Our text positively affirms it: or rather Christ now on his Father's throne, and speaking with that authority with which he is there invested, promises "To him that overcometh will I grant to sit with me *in my throne*, even as I overcame and am set down with my Father in his throne." If we had no other testimony, this must be sufficient to settle the question. But we are not left to this alone :

2. Daniel 7 : 27 confirms the same truth, as we have already seen. But

3. Paul clearly asserts this 2d Timothy 2 : 10—12—"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying : for if we be dead with him, we shall also live with him : If we suffer, we shall also reign with him."

4. Our Lord said to his disciples, Luke 12 : 32, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

5. Again our Lord said to his followers, Luke

22: 28—30, "Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." This language is clear and explicit, at least, so far as his disciples are concerned.

6. Paul gives us his view of all the sons of God, Rom. 8: 14—17, "For as many as are led by the Spirit of God, they are the sons of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

7. Finally, Jesus when he sits "upon the throne of his glory," Mat. 25: 31, says to his friends, verse 37, "Come ye blessed of my Father, *INHERIT* the kingdom," &c. Surely, to *inherit* means something more than merely being *subjects*—it can signify nothing less than *partnership* in the throne and government of the kingdom. Let it be remembered that this honor is

"TO HIM THAT OVERCOMETH."

It is not then to the indolent, the thoughtless, the worldly minded: it is not to those who wait to be dragged along. It is to him who marches to the conflict in the spirit of self-sacrifice such as characterized our Lord in his conflicts, and in which he overcame.

To help us to achieve this victory, and be overcomers, the first act of Christ, after his exaltation to his Father's throne, was to send the Holy Spirit on his followers, and to give it ever after to all "them that obey him." He told his followers, while here on earth, John 16: 7—"I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if

I depart, I will send him unto you." Not unmindful of his promise, after he was exalted he shed down the Holy Spirit according to his word: see Acts 2: 1—4, 32, 33—"This Jesus hath God raised up, whereof we are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." The gift of the Spirit is not confined to those who are of one class, but is the blessing promised to all who obey Christ; and it is a gift without which we never can "overcome." It would be easy to enlarge on this point; and to show that this promise is not restricted, but is a blessing to be expected and sought for by all who would sit down on Christ's throne, or who would ever achieve the victory which shall entitle them to that exaltation. Surely the encouragement to go forward in the struggle for victory is abundant; and the help offered ample. The certainty of a seat on Christ's throne, if we overcome, should be enough to arouse every soul, and to urge us on in the christian course without fainting. To do so, however, we must have in exercise that faith which keeps the high honor before our minds, and which never lets us lose sight of the throne of Christ's glory presented for our consideration and our inheritance. Let all earth's allurements—the suggestions of the flesh—and the temptations of the wicked one, disappear in our minds before the immortal prize which Jesus, our Lord, holds up to the eyes of our faith: thus "looking unto Jesus, the author and finisher of our faith; who," while on earth, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," we shall be able always to triumph in Christ, through the word of truth and the power of the Holy Spirit: and "in due time we shall reap, if we faint not."

THE TRUE SOURCE OF LIFE.

BY GEO. STORRS.

TEXTS.—For as the Father hath life in himself, so hath he given to the Son to have life in himself. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.—John 5: 26; 1 John 5: 12; and 1 Corinth. 15: 45–50.

The following points present themselves from these portions of Scripture, viz: Unoriginated, Independent and Endless Life resides in God the Father *alone*.—By the *gift* of the Father, Endless Life resides in Christ.—Adam had not in himself, nor have any of his posterity by generation, or birth, endless life.—Endless life, for man, is *in Christ alone*.—This life can only be perfected by a resurrection or translation.

I. UNORIGINATED, INDEPENDENT ENDLESS LIFE RESIDES IN GOD THE FATHER ALONE. Such life must

be located somewhere. In the nature of the case we can go no higher to find its source. God appeals to this attribute on solemn occasions, or to confirm his word. “*Truly as I live*, all the earth shall be filled with the glory of the Lord.” Numb. 14: 21. “Say unto them *as I live*, saith the Lord God, I have no pleasure in the death of the wicked,” &c. Here then we have the highest source of life appealed to; and of necessity it must be unoriginated and independent.

II. BY THE GIFT OF THE FATHER, ENDLESS LIFE RESIDES IN CHRIST.

This, the first text affirms, “As the Father hath life in himself, so hath he *given* to the Son to have life in himself.” “*It pleased* the Father that in him should all fulness dwell.” Col. 1: 19. This *fulness of life* was not complete till his resurrection: then “death hath no more dominion over him:” Rom. 6: 9. “Whom God hath raised up, [from the dead] having loosed the pains of death, because it was not possible that he should be holden of it:” Acts 2: 24. The anointed Jesus was begotten, or generated of Mary by the Holy Spirit of God; and by the same Spirit was he “the *first born* from the dead:” Col. 1: 18, and 1 Pet. 3: 18; and now “ever liveth,” and hath “the power of an Endless Life.” Heb. 7: 16.

III. ADAM HAD NOT IN HIMSELF, NOR HAVE ANY OF HIS POSTERITY, BY GENERATION, ENDLESS LIFE.

The threatening of *death* is proof of this point. To threaten a being with death who had endless life; or, which is the same thing, had immortality, would show a lack of wisdom which we dare not attribute to the Lord our God.

Exclusion from the tree of life "lest man should take and eat thereof and live forever" is proof positive that he had not endless life in himself. On this point we have the plain and positive testimony of Paul that our proposition is true. We will now examine that testimony as presented in 1 Corth. 15: 45 to 50. In the 44th verse he says, "There is a natural"—*psuchikon*—an *animal* "body," or *person*; so the term "body" often signifies: and in that sense this apostle uses it in other places. Chap. 5: 3, he says, "I verily as absent in *body*," &c., that is, *personally* absent. Again Heb. 10: 10, he says: "We are sanctified through the offering of the *body* of Jesus Christ once for all." Surely our Saviour offered something more than merely a body; for he "poured out his *soul* to death"—he "gave *himself* for our sins." Gal. 1: 4. To return. The apostle affirms there is an animal person, and there is a spiritual body, or person. And that he is speaking of the entire person, and not of the *body* merely, is evident from the following part of his argument; for he adds, "And so it is written, the first *man* Adam was made a living soul." Here is the proof that there is a natural body, or *animal person*. He appeals "to the law and the testimony," and that records that the first man was made an animal man—a living person: not an *immortal* soul—he says no such thing—that would have destroyed his argument, which is to prove the first man, or Adam, was liable to corruption. The phrase "living soul," which Paul quotes direct from Genesis 2: 7, never can prove that man had an immortal soul, any more than the same language can prove that all the fowls, fishes, cattle and creeping

things have such souls; for the same is said of them, Gen. 1: 20 and 30, as is said of man chap, 2: 7. The original in each of the three cases is *nephesh hayah*—living soul; which expression puts the fishes, fowls, cattle and creeping things and man all on a level as to any natural immortality: one was just as much so as the other, and no more, in himself. The apostle's appeal, therefore, to this account of man's creation, shows that he regarded man, of himself, by creation, as a mere animal man; and this he positively asserts in what follows: for he proceeds to say, "That was not first which is spiritual, but that which is natural," or *animal*. Here the apostle does clearly affirm that the first man Adam was not spiritual, but that he was an animal. Surely here is no indication of an *immortal* soul or a *spiritual nature*, as some maintain, but the reverse. Here we are perfectly aware immortal soulists will be filled with horror, and cry out—"What! man a mere animal?" Yes, gentlemen, you who would-be—"gods," hear it; you are by virtue of your descent from Adam but mere animals; though the "father of lies" has tried ever since he tempted mother Eve to make men think they are gods—or are immortal. "Ye shall not surely die" has ever been his motto: but Paul declares they are natural persons—animal men; and he affirms that to be the testimony of God by Moses. But let us hear him further. "The first *man* is of the *earth*, EARTHY." Surely this is a fatal blow to those proud hearts who talk of their "*spiritual*, and immortal nature." Hold! says Paul, "the first man is of the earth, earthy," and "as is the earthy," [natural, or *animal*] "such are they also that are earthy:" or such as have their

descent from Adam. As a stream naturally can rise no higher than the fountain, so all born of Adam, the first man, are of earthly origin, or are only animals, tending back to the earth again like all other animals. A mortifying reflection, truly: and proud man, fancying himself a god, and claiming that he has a soul that is a "simple essence, uncompounded, immaterial, indestructible, and immortal," will of course make war on the apostle just so soon as he sees clearly the drift of his argument. It is truly humiliating, after one has taken the seat of God, and claimed affinity to him in immortality, to be made to know that all this self-exaltation is from the father of lies; and that man is by creation, or generation, only an animal, and destitute of a spiritual nature—that at best he is only the highest order of animals, with a *capacity* for the development of moral qualities and the reception of a spiritual nature through another medium, which we shall soon consider. The animal man, though his intellect may be developed so as to soar among the stars and tell their magnitude and revolutions, and to search out the secret things hidden in the depths of the earth, yet is after all but an animal, and will "perish forever like his own dung," [see Job 20: 7,] unless he comes to another source than himself for immortality; for, adds the apostle, "flesh and blood" [i. e. man by natural descent] "cannot inherit the kingdom of God;" and for this plain reason—that kingdom is *everlasting*, and man by creation or generation has no principle of perpetual existence in him, and hence must gain it from some other source or cease to be in the universe of God like any other mere animal.

To this may be added the fact that man's *dominion* was over the animals; which imports, that at his creation he was himself an animal, only of the highest order; otherwise there seems an inappropriateness in the language of scripture and in the design expressed in creation. "God said let us make man * * * and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth:" Gen. 1: 26: Compare this with Ps. 8: 4-8: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and and whatsoever passeth through the paths of the sea." All goes to show that man was in his proper sphere as ruler over other animals; and that was his standing till such times as further developments could be made of him, or some other qualities should be added by trial, or otherwise, which should fit him for a higher sphere than that of a mere animal.

Further, that man was a mere animal, though of the highest order, and capable of developments which the subjected animals were not, is evident from his trial. That was the trial of an animal—it related to food—to *eating*. He was placed in Eden, and bid regale himself, or gratify his nature, by eating freely of all the fruits of the garden save one.

Of that one he was not to *eat*; that prohibition related to him as *an animal*, and was evidently designed to bring out in man, or produce in him, a quality which he had not *by creation*, because such a quality cannot be created—it is not an entity, nor anything that can be created; it is an attribute, and must be induced by some cause whereby there is trial. Man, at his creation, was capable of no higher trial than that of an animal; so the test was, *to eat*, or *not to eat*: that was the test, and such as was suited to man as one put in dominion over other animals. By this test, if obedient, he might advance in the scale of being, and approach to the development of a spiritual nature, which previously he had not. In the trial he failed, and fell under complete subjection to the animal nature with which he was created; and God provided another medium to bring out a spiritual nature, or spiritual man: that is, He provided a “*second Adam*,” whose origin was not of the dust of the ground, but heavenly; though united to and become one with “*flesh and blood*,” for “*the Word—Logos—was made flesh and dwelt among us*,” or, because those to be delivered “*are partakers of flesh and blood*, he also himself likewise took part of the same:” thus taking hold on our animal nature, that we by taking hold on his spiritual nature, by faith, might have developed in us a spiritual nature and thus attain unto holiness, immortality, endless life. This leads us to say—

IV. ENDLESS LIFE, FOR MAN, IS IN CHRIST ALONE.

Thus John speaks in our text, 1 John 5: 12, “He that hath the Son hath life, he that hath not the Son of God, *hath not life*.” In the previous verse he

affirms this is the record, [that we are called to “believe,” viz:] “that God hath given unto us eternal life, and this life is in his Son:” and he declares that the rejection of this record is to make “God a liar.” Yet, alas! how many professed Christians, even—ignorantly we hope—do deny, *in fact*, the truth of this record, and claim that they have endless life, or, which is the same, immortality without regard to Christ.

Let us now examine the apostle’s argument as to how the spiritual man is produced. He informs us it is by the *second* Adam. “The last Adam,” says he, “was made a quickening spirit”—or *life-giving* spirit. “That *was* NOT *first* which is spiritual, but that which is natural,” or *animal*; “and AFTERWARD that which is spiritual:” * * “the second man is the Lord from heaven,” or of *heavenly origin*. As the first was from the earth, earthy—a mere animal, and not spiritual: so the second is from heaven, begotten by the Spirit of God; so that in him dwelt divine or spiritual life, the principle and source of immortality and endless life. Now we begin to see the need we have of Christ; and the value of him to a perishing world. Whatever intellectual or, so-called, “moral” qualities may be manifested by any descendant of Adam the first, there is no approach to a *spiritual nature*, nor to immortality and endless life, till a *union* is formed with the second Adam, who is of heavenly origin: out of Christ there is nothing but corruption and death—extinction of all sense and consciousness, or to perish like the beasts: but in Christ is life and immortality. Refuse and reject him, you perish, *utterly, totally*, and forever

Come to him—be united to him as the branch to the vine—live upon him by faith, and you are a “new creature”—a “spiritual nature” is developed—the man is born of the Spirit; and now has spiritual senses, which he had not before: he now sees spiritual objects: knows and loves God, which he did not before, however much his intellect might have been convinced there is a God. “The natural”—*psuchikos*—the *animal* “man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned;” and that discernment he has not, and cannot have till he has a spiritual nature *imparted*, which can *only* be done by a *union* with Christ, the second Adam, and head of the spiritual creation. Hence, the first thing required by the gospel is *faith in Christ*, in order to the new birth, and the development of spiritual senses. The highest attainments in what are denominated moral qualities cannot produce this developement; nor bring a soul of man out of his mere animal condition, or save him from perishing, unless he is united to the fountain of endless life that God has opened in his Son. A union with Christ or endless death must be the portion of all that proceed from Adam who was of the earth, earthy. United to Christ, and abiding in him, as the branch abides in the vine, we shall not only have a spiritual nature—or be “partakers of the divine nature”—but our “vile body” will ultimately be “*changed*,” for, “as we have borne the image of the earthy, we shall also bear the image of the heavenly,” saith Paul. “*We*”—Who? *All* men? No. Who then does Paul mean by “*We*?” He tells us verse 50,

"brethren," and verse 58, "*my beloved brethren.*" This leads us to say—

V. THIS ENDLESS LIFE CAN ONLY BE PERFECTED BY A RESURRECTION OR TRANSLATION.

The apostle had clearly stated this fact in the previous part of this chapter, when he said, "If the dead rise not, then is not Christ raised; and, of course, there is no fountain of endless life; and "then they also which are fallen asleep in Christ are perished." All future life turns on the reality of the resurrection. Without that all are lost—all are perished who have died; and "we who have hope in Christ are of all men most miserable;" because, now we suffer, and deny ourselves such pleasures as mere animal men delight in; and doing all this in hope of a future and endless life, we are losers if there is no resurrection of the dead. Yes, saith the apostle, "if the dead rise not, let us eat and drink" enjoy ourselves as animals—"for to-morrow we die," and that ends all our hope. But he affirms the dead will rise, and the living in Christ be changed. "Behold, I show you a mystery"—a secret—"We shall not all sleep"—or die—"but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "*We.*" Who? All men? No. The apostle has clearly distinguished between those of whom he speaks and other men, verse 19, "If in this life only *we* have hope in Christ *we* are of *all men* most miserable." Thus we see the apostle means by "*we*" a specific class of men, viz: those "*in Christ*"—or those who by "*faith*" are united to

Christ. Such, if dead, will be raised incorruptible; or, if living, will be changed to incorruption: "for he adds, "this corruptible must put on incorruption, and this mortal must put on immortality." This is the only way immortality is to be received, or that endless life can be perfected; and "so," the apostle continues, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory." Then is the work perfected, and eternal life is entered upon; for they cannot "die any more," but are glorified in their head, "Christ, who is our life."

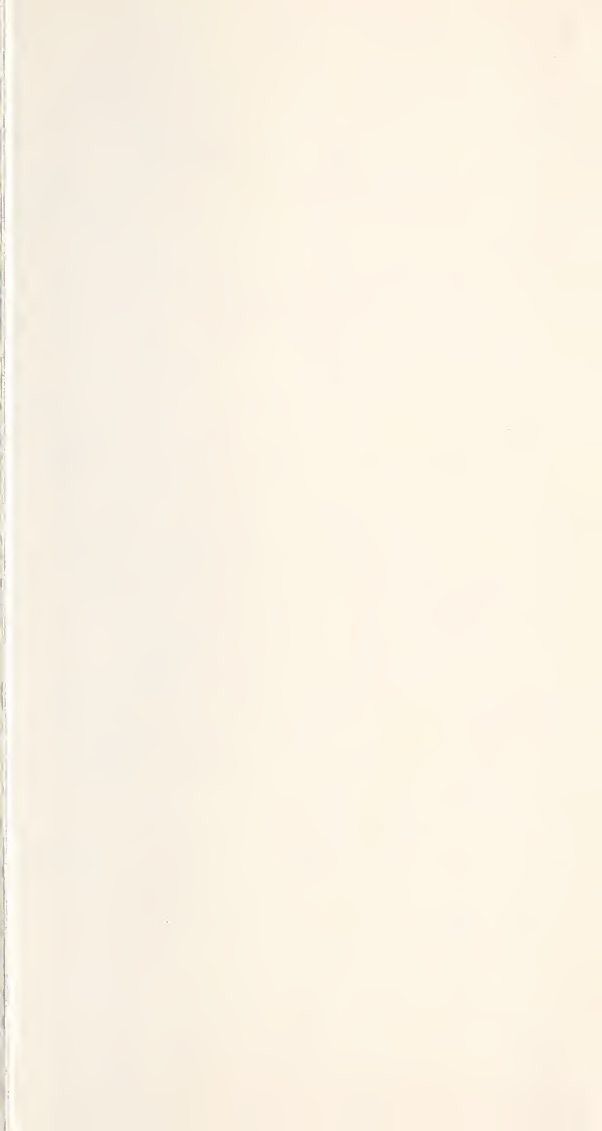
INFERENCES. 1. Out of Christ men will utterly perish, like the beasts. Having no higher nature than that derived from the first Adam, they are of the earth, *earthly*—not heavenly—not spiritual—not immortal—no endless life.

2. Those who do have victory over death—who are delivered from its sting and from its victory—attain this triumph "through our Lord Jesus Christ;" and give "thanks to God, which giveth us the victory."

3. We who have believed in Christ, and have hope towards God for such a deliverance and salvation, have abundant cause to be steadfast and immovable, *always* abounding in the work of the Lord, forasmuch as we know our labor is not in vain in the Lord: "the end is life eternal" to all such as "have their fruit unto holiness." Let us endure as seeing him who is invisible, for "we shall reap in due time, if we faint not."

ACROSTIC.

Hark!—what friendly voice is that I hear?
 Enduring accents! 'Tis the theme of Love!
 What kind appeals—what admonitions too!
 How well designed, to search and prove the heart.
 Our fair exterior—will nought avail;
 Love makes the heart its residence, and moves
 Our deepest sympathies for others' woes—
 Visits the widow and the fatherless—
 Extends to the afflicted kind relief.
 The poor, the outcast, the despised, oppressed,
 Hardly can fail in such to meet a friend:
 Governed by principles which love inspires—
 Our joy will be in making others blest.
 Doeth selfish ends—our private actions sway.
 Look deep within! if we love God, we love
 Our Brother too—renouncing self; if not—
 Vain are our gifts, our knowledge, faith or hope!
 Empty'd of self—with love imbued—how sweet,
 To do and say—as Jesus did and taught;
 His sojourn here hath mark'd the path in which
 He fain would have us go—tracing his steps;
 In all our words and actions prove our love
 Sincere, made pure and like our glorious Head.
 Behold! His day makes haste! 'tis at the door!
 Rejoice and be exceeding glad. He comes—
 Our elder brother—friend! and comes to reign.
 Taught by the signs he kindly gave—we know
 His day already hath begun to dawn;
 Expecting soon to hail the Prince of Peace,
 Rejoice in hope of everlasting life.
 And shall we shrink from duty? Shun the cross?
 Love will be active—bent on doing good!
 Such is the God-like character of Love;
 Oh! that the spark might soon become a flame!





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